

In^o. Specor. his Book. Op^d 1720

PALMISTRY.

The SECRETS thereof

DISCLOSED;

Or a *Familiar, Easie, and New*
Method, whereby to Judge of the
most *General* Accidents of Man's *Life*
from the *Lines* of the Hand,
with all its *Dimensions*
and *Significations*.

Also many Particulars added, Dis-
covering the *Safety* and *Danger* of
Women in *Child-bed*.

With some choice *Observations of Physiog-
nomy*; the *Moles of the Body*, and
other Delightful Conclusions.

The Fourth Time *Imprinted,*

And much Enlarged by the Author.

RICHARD S. ANDERS,

Author of the former Book of *Chyromancy*
and *Physiognomy*.

Cuiq; sua est tempestas, & tempus cuique voluntas
sub Calis, Eccle. Cap. 3. vers. 1. to 12.

Tempus est potentius Legibus.

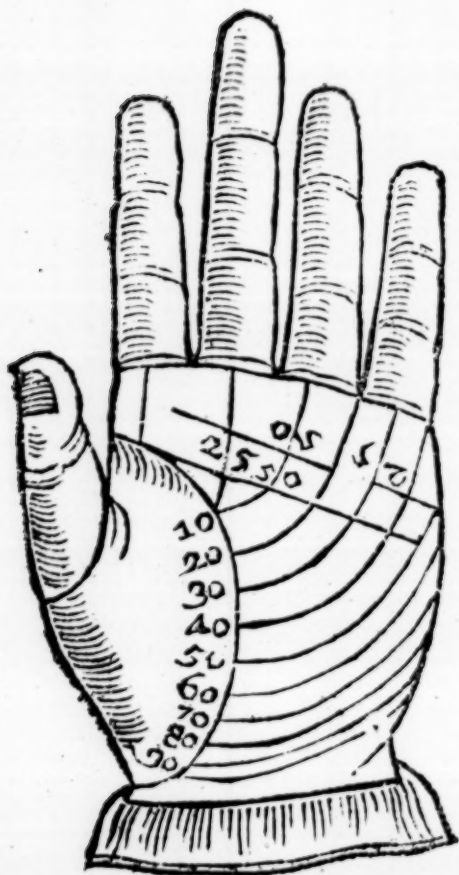
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Printed by *H. Bruges*, for *G. Sawbridge* on
Ludgate-Hill, at the sign of the Bible,

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TO THE
READER.

Negitia humana Astris indigent.

*Nihil tam humanum est, tamque
jucundum quam eo cognoscere
& scire, quæ natura inter
arcana sua condidit, nihil tam
præstans ac magnificum, quam
dei maximum opus intelligere
ac contemplari.*

T Herefore rejecting all
excreable vanities of
Magick, which are
neither *Divine* or
Natural, but *Diabolical*, reject-
ing all Heathen Superstitious

To the Reader.

conceits, as also the *opinions* of them that affirm all future events, to proceed from the *Stars* by a *Fatal* necessity, on which ground they peremptorily and proudly run into excess, as also *refragating* and *exploding* on the *contrary*, their opinion that deny any future events can be predicted by *Humane* and *Natural Science*, *Viz. Astrology, Chyromancy* and *Physiognomy*, whiles they affix this onely, and alone to the *Divine will*, they infinitely derogate from his immense liberality and bounty; for certainly if God in his *superlative* Munificence hath granted to the *Cœlestial* bodies, and *Elementary* virtues, a continued faculty and power of *Production*, daily generating a new, as appears in *Minerals, Vegetables, Animals,*

To the Reader.

Animals, and *Man* himself, and hath given to the *Fowles* of Heaven, and to the *Beasts* on Earth, such a *Sagacity* by the *instinct* of Nature, that they can by a certain motion of their Bodies *Prenuntiate* of the *Changes Perturbations*, *Serenity*, and various temperaments of the *Air*; what then? Shall the *Almighty* deny to *Man* which onely bears his *Own Image*, whom alone he hath *Inspired* and *Indued* with a *Divine Soul*, to know so much of *future Things*, as near *Animals*? Shall not He more *Superlatively Elargiate* to *Man* this *Divine property* of *Fore-knowledge*, than to *Fowles* and *Animals*? Far be it from *us* to think the *contrary*, There is no *Man* so *Meanly* Read in *Scripture*, and *History*, but may see E-

To the Reader.

minent *Traſts* of this *Learn-*
ing, Amongſt the *Patriarchs*,
Noah, foretold the *Flood*,
(God inspiring Him) from
the *Conjunction* of the *Grand*
Superiours in *Cancer*, ſome
Years præceding the *Same*,
and in all *Ages* have *Famous*
Phyloſophers and *Divines* *Flou-*
riſhed, that have *Highly Ho-*
noured and *Advanced Astro-*
nomy, *Aſtrology*, *Chyromancy* and
Phyſiognomy, all in *Effect* but
the *ſame*, even the *producti-*
ons of the *Heavenly Influen-*
ces, for as ſaith *Cajetan*, *Sup.*
Pſal. 104. Cælum eſt vehicu-
lum Divinæ Virtutis, quo me-
diante motu & lumine, &c.
Heaven is a *vehicle*, of *Di-*
vine Power and *Virtue*, by
the *motion* and *influence* of
which *ſtelliſhed bodies*, as
ſecond cauſes, *Deus cuncta hæc*
inferiora, & *elementaria corpo-*
ra,

To the Reader.

ra, ordinat atque disponit, The Almighty ordereth and disposeth all sublunary Elementary bodies, as *Divinity* and *Astrology*, groundedly averre, and as he hath *Expanded* the most glorious peice of Nature, the *Firmament*, and decorated it with such *Variety* of Beauty, and *different* influences, so he hath exposed it to our eye (and given us *erected* countenances above all the Creation to be *Viewed Studied*, and *Contemplated*, which being known, *Viz.* the disposition of the Heavens, there will be no difficulty, but that we may with facility *Prenote* and *Predict* the *Future* contingencies of the World, for in this voluminous *Universal Book* of Nature, he hath miraculously *Described*, and *Ingraven* as it were, all *Future* acci-

To the Reader.

dents that are within the compass of Natures bounds, *Unde Cæli enarrant gloriam Dei, & opera ejus annuntiat Firmamentum*, and as they proclaim the glory of the Creator, so they are to us for signes of future contingencies, not absolutely *Necessitating* our Natures to this or that, but strongly inclining, and so Consequently Disposing Our *wills*, the Active Productions of which, are the Subjects of fore-knowledge, being *Future in Time*, the which *Future Events* are Considerable under *three* Notions: The first of them which have a certain *determinate* and *Infallible Cause* as the Motion of the *Heavens*, the Rising and Setting of the *Signes*, the Conjunction of the *Planets*, the *Eclipses* of the *Luminaries*, and the
Like;

To the Reader.

Like; of these may be had a certain Infallible *Præcognition*, which being had, the *Effects* clearly Discover themselves in the general accidents of the World, as *War, Famine, Pestilence, Peace, Plenty, and Barrenness*; The Mutations of *seels and Kingdomes*, the great *Perurbations* of the *Ayre*, the *Commotions* and *Complications* of the Elements, *Earth-quakes* and the *Like*, all which from age to age, are *dayly* acted by a *Syderial* motive *Power*, which because they equally depend upon an *Invariable Uniform* Motion of the Heavens, the *Expert Astrologer* cannot easily deviate from the Truth, unless the *second Causes* be miraculously Impeded by the *Prime Cause*, which is God Himself. But those actions which the Almighty doth absolutely

To the Reader.

solutely by his Immediate Power, Besides or against the Order of Second Causes, are very Rare, and never acted in the World, but upon some Superlative Occasion, not usual, as the Eclipse of the Sun, at our Saviours Death, which made *Dionysius Arcopagita* break forth into this Extrastie, (not knowing any thing of the Stupendious Death of Christ) *Aut tota Mundi machina resolvitur, vel Deus Naturæ patitur*, because this Eclipse was near a Full Moon, besides the course of Second Causes. As also in *Joshuabs* time, the Retrogradation of the Sun, against Nature, &c.

Secondly, other future contingencies are in the World which have an indeterminate and fallible cause, such are the

To the Reader.

operations and actions of men, meerly, purely and simply voluntary; these are said to have neither a determinate verity, nor a determinate falsity, the will of man being indeterminate, as saith the *Philosopher*, and therefore vertible to either, because to him that purposeth this or that, there may occur many impediments, wherefore seeing the *Soul* of man is more *Noble* then the visible *Heavens*, nor can any corporeal created substance act upon the same *necessarily* which is *Spiritual*; therefore it follows that the *Celestial* Influences, cannot change the *Soul* nor work thereupon, unless *indirectly* and contingently by inclining the same, from whence we may conclude that *Acts*, or any *Humane Science* in respect of the *Voluntary Actions*

To the Reader.

ons of the *Mind*, are in their *Foreknowledge*, only *Conjectural*.

In the *Third series* we may consider things that have a *Cause determinated*, and most part *certain*, yet therewith is somewhat *fallible*, as namely, those actions which partly depend on our *wills*, and partly on the *Cælestial Influx*, and this because man hath a two-fold Nature in him, *One Cælestial* and *Ætherial*, (that is to say, an *Intellectual Soul*,) the *Other* compact of the substance of the *Elements*, which is a frail and Mortal Body. From hence it follows that *Man* is *Necessarily* acted by *Two Principles*, the *Cælestial Influx*, and the *Humane will*; And so mans Operations and Actions are found *Mixt* and *Various*, the Foot-steps of which our
fol-

To the Reader.

following Subject of *Chirosco-*
pia, alia, *Palnistry*, doth not
Obscurely Trace cut, as *Ari-*
stotle avers, *Deus & Natura*
nihil efficiant frustra, it follows
then, that not *Lightly* at *All-*
adventure, in *Vain*, and with-
out Reason are the Lines im-
pressed in the *Hands* of Men
and Women, but principally
they depend upon the Cæle-
stial *Influx*, and the *Formate*
Principles of the *Micorsme*;
Therefore, according to the
Number of the seven *Planets*,
in the *Hollow* and *Inside* of the
hand, are the seven Mounts
Effixed, which produce the
Grounds of *Chirosco피아*, and
from the Lines posited in the
same compass, the *Artist* fore-
knoweth of the *Complexions*,
Manners and *Ingenuities* of per-
sons, their *Fortunes* likewise,
and *Infortunes*.

This

To the Reader.

This *Natural*, *Laudible* and *harmless Science* wants not its *Patrons* and *Praises* in all ages, *Quid utilius esse potest quam scire futura? Quid jucundius? quam divinitatis alicujus hac in parte participem esse? Quidnam Astrologus bonus aliquid est, quam conciliorem quæ in Cælo fiunt participes? saith Cardanus, and Sophocles, Ceterum cum hoc nectar sit hæc Deorum Ambrosia, cur non merito etiam felicissimi erunt, qui vel hoc poculi genus aut sibi gustaverint? Quamobrem necesse est Astrologiam omni alia disciplina, & jucundiorum, & Diviniorem esse, at vero etiam utiliorē fore, quis dubitet? cum & futura si prospera sunt sequi doceat, si adversa, vel vitare, vel Equius ferre: Namque diu quisque ante præviderit, levius feret.*

And

To the Reader.

And Divine writ gives it its suffrage, *Job. 37. Cap. ver. 7. Manum cujusque hominis obsignat, ut recognoscat omnes operarios suos*, according to *Tremelius*, and according to *Jerome* and the *septuagint*, *signat in manu omnium hominum, ut singuli noverint opera sua*. Although the Sence of this hath been variously explicated by Antient and Modern Divines, ye observable it is, that from the very contempters of *Palmistry*, respecting the *Original*, the *Holy Tongue*, and consulting the most Learned Doctors of the *Hebrews*, they all conclude, this can no otherwise, but ought to be understood of the signification and use of this *Science of Palmistry*.

The

To the Reader.

The knowledge of the Chirurgical principles is chiefly attained by rightly understanding the qualities of the four Elements from the commixtion of which, divers kinds in generation are produced, yet so as one Element, always *Predominates*, and one is most subservient, and the other have their *Co-operations*.

Amongst the which, as the most Noble Qualities, Heat and Moisture are the active formatives in Nature, Calidity and Humidity equally proportionately joyn'd, compose the most superlative constitution, fully protending and dilating the parts, but if *Heat* much exceed moisture in composition, so that it pass into a *siccity*, it much protends the body, but little dilates it, causing a long slender meager form, even as
fri-

To the Reader.

frigidity mixt with Humidity
produces a Body spread broad,
but short, but *heat* and *moisture*
predominating, conferr to the
body a due *longitude* & *latitude*
of parts.

Frigidity with Humidity
predominating impedes the na-
tural heat and vigor, from
whence bodies are formed fat
and gross, but not Long, but
siccity and *frigidity* prevailing,
cause long, but not dilated bo-
dies, by reason of the want of
moisture, and the impedi-
ments of natural heat; there-
fore *Aristotle* affirms the *fœ-*
tum much to increase in *Lon-*
gitude, and *extend*, by rea-
son of the superabounding
heat predominating in the
Embrio, because it much ex-
tends the *Materia*, which
self same thing, is conspicu-
ously discernable in *Vegitables*,
for

To the Reader.

for *Herbs* that are *hot* and *moist*, extend their leaves much in Longitude and Latitude, the more hot, the longer the stalks which bring forth the leaves, by how much the more any thing hath of heat, by so much it is the more contracted and extended in length, and by how much the more it hath of moisture, by so much the more it is shorter & broader, as is observable in *Plants*, the hotter they are, the more narrower and longer leaves they bear, the more humid and moist, the shorter and broader.

These things being thoroughly pensitated from the lines found in the hands of Men and Women, the Complexion and the Properties of nature is inquired, as lines long and broad, shew a callid and hot complexion,

To the Reader.

plexion, lines long and small, intimate a hot and dry complexion, lines gross and short, intimate a super-abounding of evil, noxious humours in the Body, and a cold constitution; Lines slender, small and disjoyned, plainly demonstrate a cold and dry temperament. By this small hint I hope the Reader will see the Usefulness of this Science, in respect of all People, and especially Physicians, whose studies ought principally to be conversant about the Temperaments and Complexions, and as to particulars, the utility of *præscience* is very great, for, *Incognitum malum non evitatur, cognitum tamen potest evitari si præsciatur maxime a remotis*, Against unknown Dangers is no prevention, but *Evils* foreseen beforehand, may easily be avoided,

To the Reader.

avoided, as if a man (as *Jacob*) apprehend a *Dearth* to ensue, a *war* in his Countrey, *Pestilence* or any *Evil* at hand, he may make Provision before hand by a Removal or otherwise, and avert so great evils from Himself and His. Infinite might I be, both from *Scripture* and *History* to shew Examples herein, of Prudent Persons in all Ages; but as my *Scope* commands *Brevity*, so the *Ingenious* cannot but *Indulge* me a Cessation from that Labour.

Having thus far asserted the laudible utility of Christian Prudent Science, let me warn my *Reader* of those *Sycophants*, and delusive *Ignorants*, through whose *sides* this *Pretious Science* is dayly wounded, such Spawn of Shame, that impudently make Profession of
Art,

To the Reader.

Art, not only in several Countreys, but lurk in Obscure corners, in and about this Famous City, many *illiterate* peices of Non-sence and Impudence, of the *Female* kind, whose Ignorance transcends the Vulgar *Gypsies*, and Impudence sufficient to out face a *whipping-Post*. *Ptolomy* in his time complained of such, and *Cardan* found a Generation *Quicum* saith he *non sint, videri volunt, lucrique cupiditate Artem proficentur, quam vix a limine salutarunt*, such though they were not, yet would seem to be Artists, and for *Luces* sake profess it, though they had not saluted the *thresholds* thereof; *Haly* mentions *One* before *His* time, that affirmed when *Cor. Leonis* in such a Year, came to the fifteenth Degree of *Leo*, it would set the world

To the Reader.

on *Flame* through excesse of *Heat*, the consequence of which was, it was the most cruel *cold* and *sharpest* Winter known before, and *Petrus Aretinus* mentions such an *Ignoramus* in His time, that Predicted a great *Flood*, or rather a *Deluge* in the Month of *February*, 1524. Which so frightened the People (notwithstanding the evil Season of the Year) that they left their *Dwellings*, and fled with their *Goods* to the *Mountains*, which when the Time came, there was not any Month in the *Year* so *Fair* nor more *Serene* Weather, no Rain nor Clouds threatening the least of Rain, which in many *Ages* was not known before, there hath not wanted such *Ideots* in Our Times, frightening the People, and Prognosticating in
their

To the Reader.

their Illiterate Hare-brain'd Predictions ; The *End* of the WORLD, which I have not omitted to take notice of, in my *Apollo Anglicanus*, especially for the Year, 1656. &c. But for the time to come that our Countrey may be undeceiv'd I will premise such Qualifications as every able Artist ought to be indued with, according to the approbation of the best Learned and Judicious, which will serve as a Touch-Stone to examine every Professor, and to discern the *Prudent* from the *Impudent*.

1. The First Qualification requisite to constitute an *Artist* is, that he be Highly Ingenious.

2. Is required, a good and strong memory.

3. That

To the Reader.

3. That he be **Prudent**,
Discreet, **Honest**, and of a
Good and sound **Judgement**.

4. That he chiefly value
and esteem the **Truth** in and
above all things.

5. That he be a good *Ling-
uist* and *Scholler*.

6. That he be a good *Phy-
losopher*, skil'd in all parts of
Phylosophy, viz. *Logick*, *Phy-
sicks*, *Ethicks*, and *Metaphi-
siques*.

7. That he be well vers'd
in the *Stars*; their *Natures*,
Motions and *Accidents*, viz. be
a good *Astronomer*.

8. That he be a **Good** and
able *Arithmatition*.

9. That

To the Reader.

9. That he be a Diligent *Hearer* and *Observer* of the most Eminent Persons in his time, which hold forth the most Excellent and Admirable Conclusions, drawn down to us by their own Experience, and that he give much Diligence to Reading those Books which have been written by the most Worthy, Judicious and Famous Authors upon that Subject.

10. That he be Assidueusly Diligent in Studies and Labours, wholly intent upon the Art.

11. That he be sedulously diligent in Collecting, Recording and Observing all practical Experiments.

12. It's very requisite that he

To the Reader.

he be furnished with a meet knowledge of *Agriculture*, with knowledge *Nautical*, *Millitary* and *Physical*, as also the *Geometrical* and *Geographical* Position, and description of places, the Habitual Dispositions and Manners of Men, of Regions, of their Laws, Religions, Customs, and generally of all things.

These Qualifications premised, will sufficiently inform such of the forfeit of their Judgments, Reason, and Discretions, that heed babling Women and *Obscure* Persons, Seducers, the very Shame and Bane of Science.

Such are known by publishing their Bills, giving them in the Streets, flinging them into houses, and setting them upon

To the Reader.

upon posts ; A sure signe of such impudence, none of credit ever did it, or will.

Courteous Reader, This Treatise of *Palmistry*, that is offered here to thy view, is in all things different from my former Book of *Chyremancy* ; the Method being New, and very compendious, and the matter for the most part, being later Observations, (which I might have kept in my own Brest, but that the Common Utility is my end, and Virtue overruling self-ends, as the *Philosopher* in his *Ethicks*, (*Optimū est, qui non solum utitur virtute ad se, sed ad alios,*) That treating *Copiously* and plainly of all grounds, Universally relating to the whole Art, which are wondrous necessary to be known, This being compos'd

To the Reader.

for a Pocket Companion doth
in a Breif and New Method,
very facile and delightful, dis-
course, though not so Large-
ly, yet all the most princi-
pal subjects, wherein the curi-
osity of Nature requires satis-
faction, as long life, short life,
Death natural, and violent,
Riches, Poverty, and all things
of most useful concernment in
the whole Life of Man, being
such choice Conclusions, and
grounded on so good *Authority*
and comprobated *Experience*,
that it need not crave any *Pa-
tronage* beyond the merit of it's
own *desert*, supposing it needs
no *Encomium*: I will submit it to
thy candid Ingenuity (*Courteous
Reader*) to speak for it self,
Which hath Obliged me
this Fourth time, to Gratifie
their Acceptance, with many
Useful and Necessary Additi-

ons: To whom again, and
ever is wished, all Useful,
Beneficial and Delightful Sa-
tisfaction in the perusal there-
of.

Vale & Fruimini.

From my House the 3
Crane in Chancery
Lane October 5.
1674.

*Ars non habet inimicum
Preter Ignorantem.
Usus enim habet Laudem
Crimen abusus habet.*

For

To the Reader.



FOR HIS
HONORED
Friend,

Mr. *Richard Saunders.*

THe Author of this
Treatise, having some
Years since published a
large Volumn of Chy-
romancy and Metapsocopy, a
work very Acceptable with the
Learned; hath now thought it
con-

To the Reader.

convenient after some years Study, and further Labour in this Science, to Publish in a Pocket Volume his most Secret Experiences, and Private Animadversions, in a narrow compass, to comprise (in a manner) the whole Art of Palmistry, producing New and Experienced Aphorismes, not formerly Published; the better to Facillitate Those, who are desirous to spend Time in these so pleasing Studies; In a word, He hath Vindicated the Art from Superstition, and judiciously by the Portraiture of a few Hands Discovered Chyromancy, in its Intire, Natural, and Pristine Verity, more faithfully and more Easie to be apprehended, then either Taisner, or any other Author.

I do Heartily approve of His Labours, and as the Meanest in the Number of Astrologers, give him

To the Reader.

*him my Suffrage, and thanks
for his pains, and am his assu-
red Friend,*

William Lilly.



For

To the Reader.

For my Real, and truly loving
Friend Mr, *Richard Saunders*,
These.

UNknown, Unworthy, and
unexpected, I receiv'd your
Gift, a Rich Jewel of *Palmistry*
and *Physiognomy*, So *Rational*,
Judicious, *pithie*, Short and ea-
sie, *Europe* hath none nor can
the *World* compare. And here-
in I adore the giver of all Wif-
dome, whose Key and Fan by
your Hand hath opened this
Door, and so purely cleansed
this *Grain* of Art, first to our
English Nation, and with and
most thankful heart will ever
acknowledge and engage my
self your much indebted, and
ever most thankful friend ; and
with the Wise man conclude.

Time

To the Reader.

Time is for all things made under the Sun,
In Sphears and Orbs, where Natures courses

(run,
Yet most unknown, and by the Most past by
And most neglected, and the Reason why?
Such Mines were Lockt, wherein those Sparks

(were found,
Or broke, or lost, or dust cast in the ground.

Till Saunders Labours purely washt the Oare
As Gold Refin'd bath beer, inricht our store,
Select our times, the persons and the place
Reads Nature naked, in the hands and face,
Scoures rust & dust, presenting all most pure
To stand so long as times and men endure.

Let this great Labour, Saunders glory sound,
Whilst Men, and Time, shall here on Earth be
(sound,

Your Faithful Friend
Will. Derbishere,
Doctor in Physick.

Stanly neer Derby,
Octo. 5. 1663.

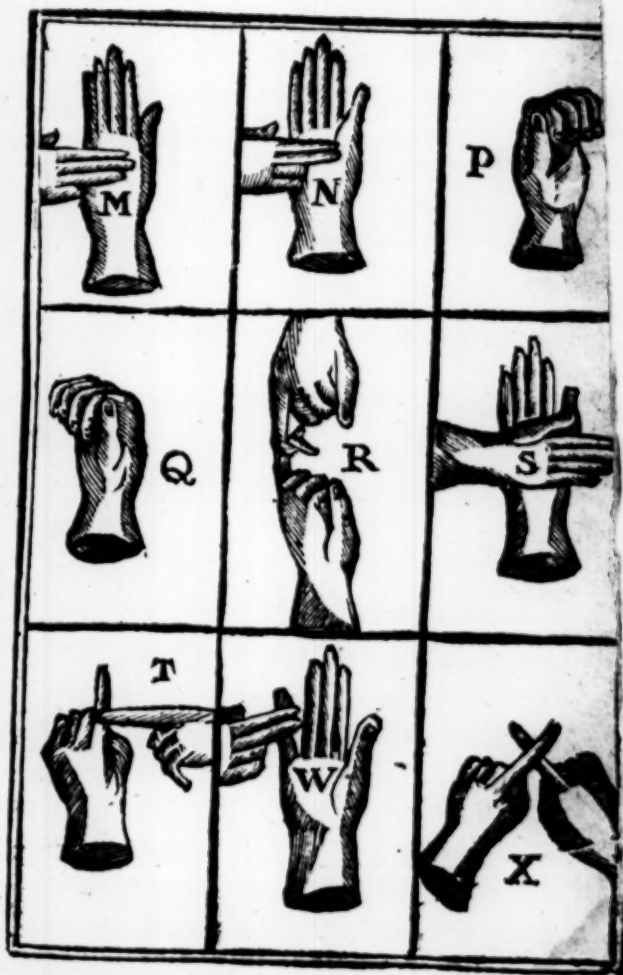
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THE
FIRST PART

Treating of

PALMISTRY,

WHEREIN

I First present to my Reader,
Various, Pleasant and Profitable
Conclusions of *Chyromancy*,
(alias) *Palmistry*, drawn from
the *Theorick* and *Practick*
parts thereof.

Amongst the several species of
Physical Divinations, *Chyroscopia* Merits not the least, or last place,
It being a most Noble and Antient
A Sci-

Science, as Antient as Man himself; *Chyroscopia*, I say, that is the consideration by inspection of the inward part, or Palm of the *Hand*, as it is distinctly differenced by Characters and Lines, from which if we Divine, or judge, it is called *Chyromantia*, that is, Divination from, and by the Lines of the Hands, even as *Metopomantia* from the Lines of the *Forehead*.

This Science informeth us to know and discern by the hand, the *Complexions* and *Constitutions* of bodies, the *Sufferings* and *Serrows* of Humane Life, the *Felicity* and *Infelicity* thereof: And in fine, all things Good or Bad, that may befall or betide Man or Woman Naturally in the course of this their Pilgrimage: The *Subject* of this Science is that part of the Humane Body as I said before, the *Hands*, in the which are contained the foresaid Lineaments, which are called *Lines* for the similitude and participation they have with a *line*, which is defined by *Euclid* to be a *Longitude*, without latitude or profundity, the extreame parts

parts of which are invifible points *per fe*, or as Phylofophy hath it, i. e. *Linea eft Magnitudo longa, non lata, cujus partes puncto copulantur*, a line is a *Magnitude* having only length, compofed only of punctos, or points, by Addition, and this is the Subject of our enfuing Difcourfe, from which Lines in the hand of Man, moft Excellent and fingular Speculations and conclufions are drawn; That is to fay, from their *Longitude, Latitude, Profundity, Rectitude, Obliquity, Intercifion, Application, Oppofition, Conjunction, Separation, Continuity, Difcontinuity, Proportion Difproportion, Lucidity, Apparency Pallidity, Rubedity, Fufcidity*, which is a Cloudy darknefs of colour, *Ecgreidity, Afperity, Molliceny, Feminine Tendenefs*, from their *Pofition, Colligation, and Form*, as of a *Triangle, Quadrangle, circufcription of a Circle, and Semicircle*; There is alfo observable in the Hands, *Croffes, Stars, Rayes, Branches, Letters, Affenfions and Defenfions, Right and Torted*, as we fhall fhew more clearly in their due places; but amongst all this diver-

sity of Lines, which are found in the Hand, some only are principal, as Namely, the *Vital* Line, the *Natural*, the *Hepatick*, and the *Mensual*, which Lines have a most Beautiful and Profitable Speculation, and are most diligently to be heeded: In Men of sound Bodies, and well composed Temperaments, the *Good* Position and Constitution of the Line of *Life*, shews the Heart is good, the Life long and comfortable, and the like. By the *Natural* Line is seen the good Disposition of the *Head* and *Brain*, and those accidents thereto relating. From the *Hepatick* Line is judged the constitution of the *Liver*, and its consequent accidents. From the *Mensual* line, the state and disposition of the whole Body is clearly perceived, and by the Harmonical correspondency of the Lines, whether to Health, Infirmary or Sickness. And from these, all the condition and state of Fortune, Good or Bad, as to *Riches* or *Poverty*; For *Riches* are meerly the consequents of careful and fortunate *Ingenuity*, and *Poverty*, the Products of supine Careless, selfish

selfish *Stupidity*. To proceed, there are many other Lines then these four to be seen and found in the *Hands*, (as the Learning Cardinal *Morbeth* observes) either from Nature therein inserted, or from the *Celestial* Influences, altering and changing in the Hand, according to the mutable configuration of the Planets in their Revolutions, as they are annually or otherwise changed and suffer mutations, as by experience is sufficiently comprobated, of which colligation of the Planets, and of this most Renownedly Honoured Science. The Famous *Hermes* wrote a most Elegant Treatise, which *Aristotle* afterwards found in a Temple upon an Altar, Dedicated to *Hermes*, written in Golden Letters, as witnesseth the same *Aristotle*, which Book he Presented to his Disciple, the Great *Alexander*, with infinite joy and exultation, as a Present of most inestimable Worth and Value, more worth in his Learned esteem, then all his Conquests. *Tully* in his Book, *De Divinatione*, mentioneth many wayes of Prognosticating things to

come; but amongst all, he gives the precedent Honour to *Astrology* and *Chyromancy*, by which the Courses, Fluxes, and Reflexes of the Cælestial Bodies are known, and the *Philosopher* in the first of his *Meteors*, saith, *Motus Cæli est perpetuus, est principium, & causa omnium motuum inferiorum, i. e.* The motion of the Heavens is perpetual, is the beginning, Original and Cause of all Inferior, Sublunary Motions; And in his second Book, *De Generatione & Corruptione*, the motion of the Heavens, and of all the other Planets, in an Oblique Circle are the proper Physical causes of Generation and Corruption: And in his Book, *De Secretis, Secretorum*, in that Chapter where he shews how the King ought to Govern by Astrology. He saith, *Oh Rex Clementissime, si fieri potest non surgas nec sedeas nec comedas, neque bibas, nec penitus, aliquid facias sine Consilio periti in Astrorum Arte*, Oh most Gracious King, as much as in you lies, neither rise nor rest, neither eat nor drink, nor do any other Action without the Counsel of those expert

expert in the Gubernation and power of the Stars; And in the 12. Chapter, writing to *Alexander the Great*, *Scias certo, quod nil vacui & otiosi facit Deus gloriosus sed omnia facta sunt ex causa probabili & certissima ratione*, Know for certain (saith the *Phylosopher*) that the Glorious God hath made nothing in Vain, but all things are concluded within the Limits of most sure *Reason*, and are produced from certain *Causes*; To which Opinion the greatest *Phylosophers* agree, as well Modern as Ancient, as instance the unparaleld Learned Sir *Kenelm Digby* in his *Observations on Religio Medici*, Page 28. 'I believe (saith he) that "all *Causes* are so immediately "chained to their Effects, as if a perfect knowing Nature get hold but "of one Link, it will drive the intire "Series or Pedegree of the whole, "to each utmost end, so that in "truth there is no *Fortuitness*, or "Contingency of things in respect of "themselves, but only in respect of "us, that are ignorant of their certain and necessary *Causes*; from

hence *Aristotle* proceeds in his Exhortation, *Idcoque nil magni tentes prater concilium alicujus in scientia Astrorum periti, nec insipientium dictis fidem adhibeas, qui dicunt scientiam Astrorum ita difficilem, quod nemo ad ipsius cognitionem pervenire possit*; This Scruple many Peevish Judgements make at this day; But he proceeds, *Nesciunt qui dicunt, quia apud potentiam intellectus nihil est difficile, & cuncta sunt scibilia secundam viam rationis*, and proceeds *sunt alij non minus stulti*, There is another Generation no less foolishly sortish then the former, meaning the Fatalists, *Dicentes Deum cuncta praevidisse & praordinasse ab aeterno, & cuncta futura de necessitate evenire unde dicunt quod nil prodest futura iracognoscere, ex quo debeant necessario evenire: Quid ergo valet scientia Stellarum, Astrologia, Chiromantia, quibus futura praecognoscuntur?* He answers, *Errant similiter & turpius falluntur, quia quamvis quaedam sunt necessario futura, tamen si praesciantur levius tolerantur: prudentius declinantur & sic quodammodo evitantur, quia*

eo ipso quoq; futura sunt in nostra sunt
 notitia, & pervide & discrete transe-
 unt sine molestia & maxima lesione,
 verbi gratia, quando homines futuram
Aëris Humalis tempestatem, nimis
 frigidam præcognescunt; Remedia
 temporis provident, & si pestis in tali
 loco futura sit, & sic de aliis. And the
 Famous *Petrus Apponensis*, other-
 wise called *Consiliator*: who flouri-
 shed in the Year of Christ, 819.
 Wrote a most Pithy and Elegant
 Learned Tract of *Chyromancy*, alias
Palmistry, I might instance in *Job*,
 and many places in the sacred Scrip-
 tures, as also produce multitudes of
 Famous Authors, and Honourers of
 this Science, in all Ages, and of all
 Countries, both Divines and Phylo-
 sophers: But I am here forc'd to
 brevity, and this already is well and
 fully performed in my Subject of
Chyromancy, in the second Edition,
 Printed for *Nathaniel Brooks* in
Cornehil, London, where all things
 that were wanting are supplied at
 large. But to proceed, great is the
 consent, *ad identitatem* between this
 Science of *Chyromancy* and *Astrono-*

my, by reason of the inseperable connexion and cognation of the Superior Bodies with the Inferiour, the *Macrocosme* with the *Microcosme*, all the great Masters in Chiromancy have unanimously in judging observed this *Heraldry* to *Blazen* the *Hand* and *Lines*, by the *Planets* and *Signes*, alwayes observing the same as to Method and Signification, and good reason, for all agree that the *Impression* of the *Lines* are caused by the *Superior* Bodies, at the *Formation* and *Birth*, and so answerably in the *Actions* of Humane life Illustrate each other, and confirm each others significations; yet if to our Apprehension either is more certain in its Prediction: It may be said of *Chiromancy*, as having its principles and grounds not so remote from our apprehensions as *Astronomy*: Much to be lamented is it, to see such Cheating, Deluding Impostors, silly *Women*, Ignorant *Quacks*, who swarm in every place, City and Countrey, to undertake and dayly be conversant in this so Sublime and Noble a Science; from whose Ignorant and
False

False Delusive *Oracles* & misgrounded *Judgements*, much Infamy and Reproach hath adhered to this so Sublime a Subject, and no wonder, for the persons pretending the profession of it, As *Gyppes*, and other sordid *Quacks*, Men and Women, through whose Inposturisme, this *Noble Science* hath been much wounded, and the credit thereof much impaired, which hath been the long and serious Study and Contemplation of the Greatest *Sages*, and *Masters* in Philosophy, as not to be attained otherwise, for it comprehends the summe of all *Physical* Notions as the Nature of the *Elements* Simple, their Infinite *Differences* in reference to Composition, the *Qualification* and Composure of the Body both Internal and External, and all *Anatomical* Conclusions, and *Symmetrical* Proportions as shall in due place be observed; And is not here Matter for the most Learned Capacities, the most Laborious and Serious Studies, and the longest measure of Life to comprehend this so Sublime a Subject? From hence then
be

be excluded all those *Cursed Imposturisms*, which the Devil acteth in the Persons of Ignorant Impostures Men and Women, to Obscure the Works of God, and to deceive poor miserable easie Beleiving Creatures; From hence be Excluded all those Deceivers and deceptious Persons, whowillingly or maliciously, through Superstitious Exercises, Spels or Inchantments, (of which Monsters there are many at this day) Attempt and Endeavour, to Presage to the Ignorant, of Future things; All which Impious and Superstitious Presages and Prophecies I seriously Abhor and Detest, there being not the least of my *Chiroscofia* common with them: It being only conversant within the *Limits* of Nature, and Bounded with *Physical* Limitations, wanting all things of Imposturisme and Superstition, and taken from Physical causes and Effects, and from Natural and Ordinary Signes, not at least *Bordering* upon Ignorance and *Non-sence*.

All men know, that *Man* is composed of a Twofold Nature, (that is

to say) a *Celestial* and *Aetherial*, a *Rational Soul*, and a *Corpus Cardu- cum mortale*, a Mortal, Frail Body, composed of the Elements; There- fore being agitated and acted from these two different Principles, to wit the *Celestial* Influx, and the *Hu- mane* will, it comes to pass that his Operations are *Rendred*, Mixed and Various.

The *Tract*, *Signs*, and Footsteps of which Operations our *Chyroscopia* doth not obscurely demonstrate to every judicious Eye, *Cum igitur* (*teste Philosopho primo de cælo & mundo*) *Deus & Natura nihil efficiant frustra*, seeing that God and Nature have made nothing in vain, *Id est, Natura Naturans & natura naturata. Hacque propositio universa- lis, non solum a Philosophis verum & a Theologis approbatur*, This being a received Maxime, both with *Phylo- sophers* and *Divines*, *Sequitur non te- mere & frustra lineas in manibus ho- minum esse impressas presertim quia ex influxu celesti, & ipsius microcos- mi principiis dependet*: It follows then, that not inconsiderately and in
vain

vain are such various Lines impressed in the hands of Men and Women, principally seeing that they depend on the Celestial Influence, and the principles of the *Microcosm*.

But farther to remove that detracting and Vulger Opinion of them which say, that the Lines of the Hand are caused by the *Constriction* and *Plication* thereof.

The Falsity of which Opinion, Every one may more clear then the Sun, discern by his own Hands; For can one and the same *Plication* or Folding of the Hand constitute Stars, Triangles, Quadrangles, Crosses and Marks, of several different Formes in the Hand? Neither is there Two men in Ten Thousand that in all respects have the Lines in their Hands Alike, although they use one and the same Exercise with their Hands: Further for Refutation of this error We see Nature hath Impressed Lines in the Forehead, which is not capable of *Restriction* or *Plication*; Therefore this cannot hold that the *Constriction* of the Hands should cause the Formation

or Appearance of the Lines in the Hands; for in the *Condils*, between the Joynts of the Fingers, many have many Lines, and of different Forms, Others very few or none at all, and here is no *Flexation*, *Constriction* or *Plication*, and oft-times a c Lines *Transverse Circular*, and *Semicircular* between the Joynts of the Fingers, where no *Constriction* is of the hand. which is sufficient to silence any *Antagonist*: Furthermore, this truth is confirmed by *Astrology*, for *Chyromancy* and *Astrology* prove the *Verity* each of other, For let the *Astrologer*, considering the *Nativity* of any one, observe the Nature of Good Fortune to come to that person thereby; To the same end and sence will it appear to the *Chiromancer*, by observing and judging the Hand, which hath been much *Delightful* to me in my Observations; Therefore where I can have the *Nativity* of any one under) Examination, I will if possible) subjoyn my *Chyromantick* Observations, for I have very oft Experienced, that what the *Nativity* shall signifie,

the

the *Chiromanick* Observation of the Hand shall confirm, and Ratify, as thus; If the *Astrologer* shall by the *Scheam* of Heaven Radically considered, find the Native Subjected to Ill Fortune, the same will appear in the Hand, by considering the proper signification of the proper parts thereof; Beside, shall Astrology in the Nativity find any Planet more then ordinarily favourable to the Native, or more favourable then another, let the Chiromantist consider the proper place of that Planet in the Hand, and he shall find it beautified and adorn'd with significant Lines to that purpose, and so on the contrary.

Another vulgar *Error* fit to be removed, is, that it is by some affirmed that the *Right* Hand, others the *Left* ought to be inspected.

To which I answer, *Nocte etiam natis sinistra magis favet, die vero & in aurora natis dextra, quamvis utraque manus probe inspicienda & examinanda est.*

To those Persons born in the *Night*, the *Left* hand is of most signifi-

nification; To those born in the Day, or by day-light, the right Hand is most Observable, yet both are seriously to be inspected and examined.

Thus it is apparent that *Chyromancy*, est *Ars recte divinandi ex lineis manuum*, that *Chyromancy* or *Palmistry* is an Art which rightly draws its conclusions from the Lines of the Hand; rightly I say, that is not Preposterously, lightly, and rashly, as Ignorant Rogues do, but *Learnedly*, with Judgement and Reason, observing the Causes and Ground from whence every Line deduceth its Original.

The Subject of our Judgement is, the Hand impressed with Lines, for you shall never see the Hand of any one living void of lines.

Next, its requisite to subjoyn certain necessary Notions, fit and convenient to be observed before giving of Judgement.

1. **A**S First, That you may pronounce a right Judgement, let *Indulgent* Affection over-
wea-

weaning in Love and Hatred, or Ill-will, be absent from the Party judging, for these are hindrances to true judgement; and Byas the spirits, for the powers of the Soul cannot rightly conceive of things, being impeded by these Passions.

2. Next, Let the Hands be decently wash'd and clean, and a little rest after taken to compose the parts, and with an empty Stomach, that is not overcharg'd with Gluttony, and Drunkenness: In *Summer*-time in a place not over hot: In *Winter*-time in a place not too Extream Cold, nor in a place where the Sun-Beams are violent, because the Natural heat is extracted thereby, and the inward powers debilitated, the skin grows red, and the Viscive Organs and Spirits are resolved by the Sun's Rayes: Let not the Hand or Body be overwearied with Labour, because heat draweth out the blood and the Spirits from the Center, to the Circumference, and in a clear and inoffensive Light.

3. In the next place, is necessarily considerable, the *Sex, Age, State,*
Con-

Condition and Exercise, for all these are observable, and do not a little help or hinder the significations of the Lines.

4. Consider the Hand in which the lines are most Obvious and Conspicuous, for usually the right Hand is most apparent of them which are born in the Day, and by day-light, and the Left, of them which are born in the Night; Observation of the Hands is to be made from the four principal Lines, and others, visible in either hand contained.

5. Next are to be Noted, the Colours of the Lines. For *Paleness* commonly denoteth an Evil Temperament of body, in those Lines which look otherwise coloured, for *Redness* in some Lines signifies Evil, and *Paleness* Good.

6. Its very considerable that the usual temper of Womens hands is express'd by imperfect Lines, by reason of the Exility of Heat; But if the contrary happen, that they have strong Lines well and clearly express'd, that Woman is to be judg'd a *Virago*, if not worse, for its proper
for

for a Woman to have imperfect lines. But on the contrary, if a Man have soft Hands Flaccid, Faint or withered, smooth and shattered Lines scarce appearing, he is *Effeminate, timidus*, and too much inclining to the Nature of Women, but it is to be Noted that we speak of a Hand, Tender and Effeminate, besides the condition of the Person; Otherwise to some tenderly Bred, a tender small neat Hand is a Grace, and Comely.

7. The Quantity of the hand is to be Noted, whether it bears an apt *Proportion* to the Body; In like manner is to be understood of the Lines, bearing a fit proportion, they denote Boldness, and a good Temperament, But if the Hands be shorter, Longer, or smaller then the due proportion, its an Argument of *Cavillers, Contentious, Crafty, and Malignant* Spirits; The Fingers over short, denote *Theft*, and a Man full of *Malignity*, a long Palm with gross fingers, denotes one *Dull, Heavy, and Fatuous*: A Woman having a short hand, Notes to her Pain, and Difficulty.

culty in Child-bearing; long *slender* hands, denote *Tyranny*, by reason of the excess of *Choler*. Hair in a mediocrity on the back of the Hands, denote a good Temperament, and Ingenuity; But if it overmuch abound, the Person in Condition is *Flathy*, *Light*, and of much *Instability*.

8. Next is observable, whether the Line or Lines be *Continued*, or *Abrupt*, for if it be contrarily effected to what is requisite, it lessens the signification, for so it comes to pass that continuity diminisheth the signification in adverse things.

Lastly, It remains to note, that the Lineaments of the hand cannot be so exquisitely taken, that they may exactly be Engraven, Its possible they may a little *evariate* in position or Figure, and the signification abide, Neither can it be for a light or small Dissimilitude or Discongruity be diminished in Efficacy.

In the *Next* Place we arrive to the *Practical* part of Chyromancy: and by these two next ensuing Figures, give you to Understand the parts

parts, the Lines, and the divisions of the Hands, requisite to be understood of all who will reap the pleasure and profit of this *Ingenious Study*.

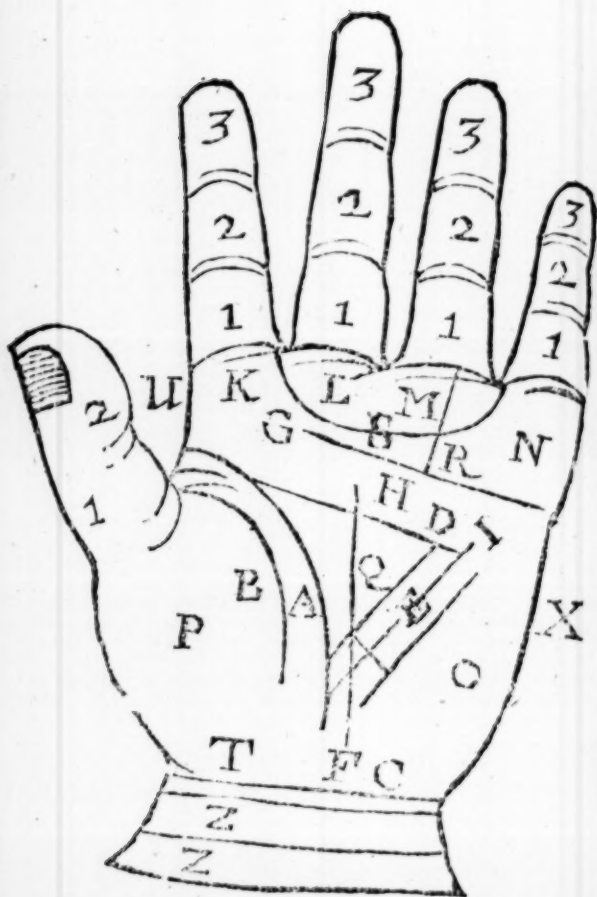


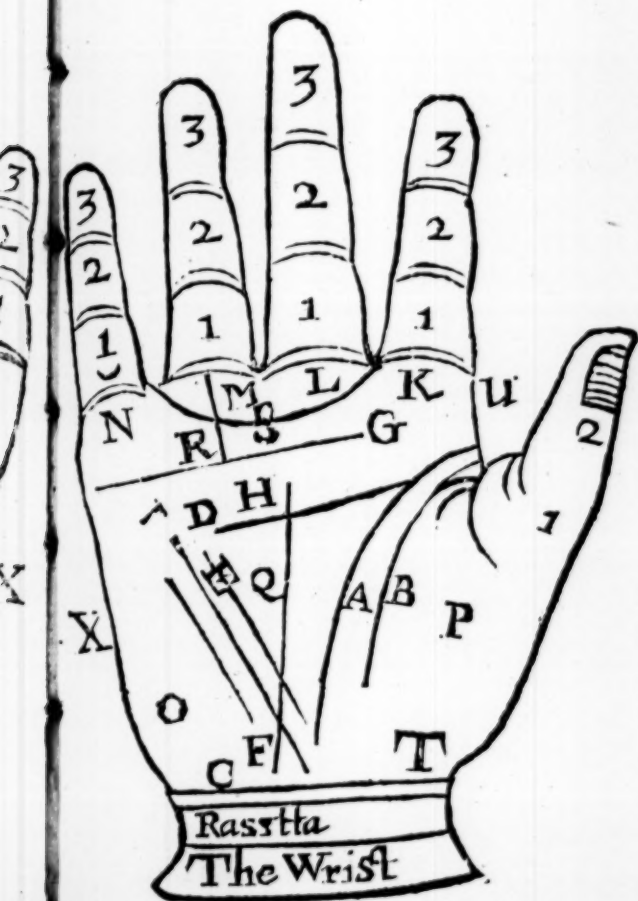
The Names of the Lines and parts of the Hand follow in the Two Next Figures, by their proper Letters, as they offer themselves to be understood.

A	<i>Linea Vita</i> , Or the Line of Life.
B	The <i>Sister</i> of the Line of Life, or line of <i>Mars</i> .
C	<i>Rascetta</i> , <i>Restrieta</i> , Carpus, the Wrist.
D	<i>Media Naturalis</i> , The Natural line, or line of the Head
E	<i>Epatica</i> , or Liver Line.
F	The Line of Saturn.
G	The <i>Mensal</i> or Table Line.
H	The Table of the Head.

I The

- I The *sister* of the *Liver* Line,
 and the *Via Lactea*.
 K { *Jupiter*.
 L { *Saturn*.
 M { *Sun*.
 N The Mount of { *Mercury*.
 O { *The Moon*.
 P { *Venus*.
 Q { *Mars*.
 R The *Solar* Line, or line of the
 Sun.
 S The *Girdle* of *Venus*.
 T *Storhos*, The forepart of the
 Hand-wrist.
 V *Thenar*, That part between
 the Thumb & the forefinger.
 X *Hypothenar*, The Percussion
 of the Hand.
 1 { The *First*, *Second*, and
 2 { *Third* Joynts of the
 3 { Fingers.



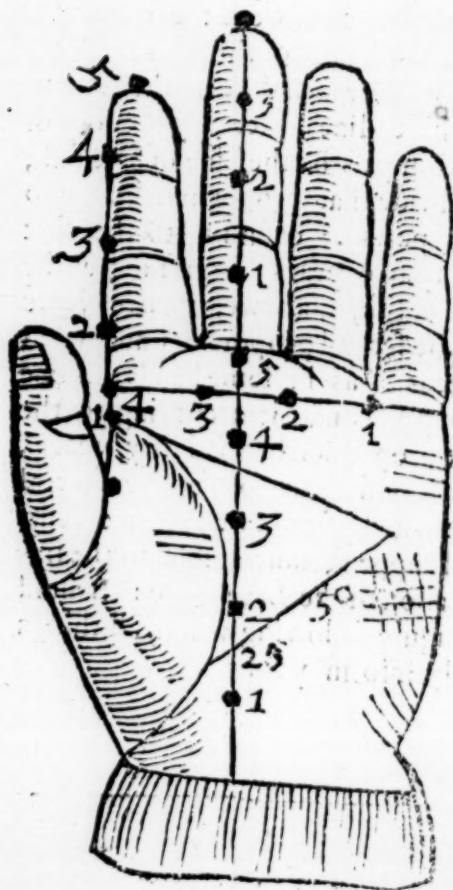


IN the Next place is Considerable the *Proportion* of the Hand, for this holdeth a *Due* Proportion of Parts, as to it self, and likewise to the whole *Body*; and when we find a *Due* Proportion in the *Hand*, as to the parts thereof; it signifies a just Symetrical Proportion of the body, and so consequently good fortune, Courage, *Equality* of temperaments, and a *Healthful* constitution, which *Due* proportion of the Hand is thus Demonstrated. The Palm of the Hand transversly under the Roots of the Fingers, ought to be divided into four equal Parts, beginning at outside of the Root of the Auricular finger, as you see in the following Figure, to which proportion, the *Middle* finger is to answer in length, setting your compass in the Root thereof, at the figure 5. and to the foresaid parts, the Palm of the hand from the root to the Middle finger to the Root of the Thumb, is to answer in just proportion as you may discern in that Line, from the figure 1. to 5. And from the *Root* of the middle finger to the *Racetta*, the wrist

Wrist is contained just 5 of those *Equal* parts, so that the *Length* of the Hand Exceed the *Breadth* in just Proportion, one equal part, as may be seen in the following Figure, to which proportion of five parts, the Altitude of the forefinger or Index, just answers, from the end of the finger to the Root of the Thumb, as appears likewise by the following Figure; *Further* observe, that the thickness or grossness of each finger (measured, as laying your hand upon the back, the Palm open, and the Fingers extended) answers to almost the *fourth* part of the *Longitude* of the finger: As suppose, the finger divided into *four* equal parts, and one of those parts subdivided into *eight* equal parts, the *Crassitude* of the finger doth answer to, and contain just *seven* of those parts, the *Pollex* or Thumb is thicker and stronger then any of the other fingers, this being complicated and bowed towards the Index, the end thereof ought to touch the Root of the fore-finger, and to exceed one half part of four of the length thereof, beyond the root

of the *Index* or forefinger ; The *Index* or forefinger is to contain in length three parts , and one fourth part of the Middle finger ; The *Anularis* or Ring-finger is to contain in *Longitude* three parts and one half part of the Middle finger ; And the *Auricularis* or little finger is to contain two parts and one half part of the Middle finger , the said middle finger being equally divided into four parts as aforesaid , and as the following Figure Aptly Demonstrates : Thus have you the whole Proportion of the hand , which as it is Pleasant and Useful for all , so especially for *Painters Statuaries* and *Architectures* to take notice of , This being the true and just *Symmetrical* proportion ; From which if any one differ more or less , he swerves from the true proportionate quantity , and likewise from the right *Medium* in temperament and qualifications as well as in quantity . Lastly , in this figure , behold the true Mensuration of the *Liver-line* which keepeth no due proportion in the hand , but is sometimes longer and

and sometimes shorter ; Therefore set the foot of your *Compass* in the utmost end of the line of Life on the *Raschetta*, and extend the other end of the *Compass* to the middle of the Line of Life, and turn the same to the Liver-line, keeping the foot of the *Compass* on the Line of Life fixt, and divide that proportion into two equal parts, counting to the first twenty five years, beginning at the line of life, and twenty five years for the second proportion; and what exceeds, (as in some hands this line is long) count it according to the same proportion beyond fifty years, which will clear to you the several times, and years in which accedents shall happen, answerable to the signification of the *Liver-line*: Behold the figure following will in all things aptly inform you.



I Ricassus, Cochlitis, Corvus and others, have proposed certain Mensurations of the *Line* of Life, and as they differ one from another, so have they all deviated from the Truth, therefore have we here added a more perfect Geometrical Mensuration, Arithmetically supputated wherein the perfect Symetry of the hand appears, by which the *Life* and *Death*, *Sickness*, and other Accidents of *Life* may be discerned to the true time, and this Division is manifest in the ensuing figure, that a mean capacity may with much facility comprehend it, as also the *Mensal* and *Natural* lines are Symetrically considered; By the Mensuration of which, the times of all Accidents of Fortune may be beforehand understood.

1. And *First*, of the *Vital Line*, or *Line of Life*, Prepare a Neat, Handsome Pair of *Compass*, and set one foot thereof in the middle of the Root of the Index or forefinger, extend the other foot thereof to the middle of the Root of the Annular or Ring-finger, (as in the Figure fol-

lowing) and remove the point of the Compass from the Root of the Ring-finger to the Contraction of the *Vital* line, and that space from the beginning of the Angle to the Figure 10. shall point out the first ten years of Life, and look what lines are in that Division, the Effects will shew themselves in the first ten years according to that time of proportion: Then,

2. *Secondly*, open the *Compass* (letting the end upon the Root of the Index stand still fixed) and extend the Point to the parting of the Ring-finger, and little finger, and draw another line Quadrantwise, and where that toucheth upon, the *Vital* line, ther observe the *twentieth* year of Age. After that,

3. *Thirdly*, Place the point of the Compass next, in the midst of the Root of the little finger, as in the preceding Examples, and where that toucheth the *Vital* line, is the Demention of Thirty Years, which according to the greatest Masters in this Science falls in the midst of the *Vital* line, so that there will appear a per-

a perfect Geometrical Proportion from this point to the *Wrist*, and from this point to the *Supream* Angle the beginning of the *Vital* line.

4. *Fourthly*, Fix the Foot of your Compass in the midst of the Root of the fore-finger, as is aforesaid, and Extend the other point to the Outside of the little finger, and draw a line to the line of Life, over the Percussion of the hand, and this shall Demonstrate the fortieth year of Age.

5. *Fifthly*, Which is chiefly to be Noted, (because some differ in Opinion) but our Resolve is, the Compass being fixt as before, extend the other part to the end of the *Mensual* or Table line, and draw a line over the Percussion of the hand, to contact, or touch the line of life, and this point in Mensuration shall constitute the Fiftieth year of Age.

6. *Sixthly* The foot of the Compass fixt as before, consider upon the outside of the Percussion of the hand, just the same *Amplitude* of space that was between the years Fifty and Forty before, and from that part draw a

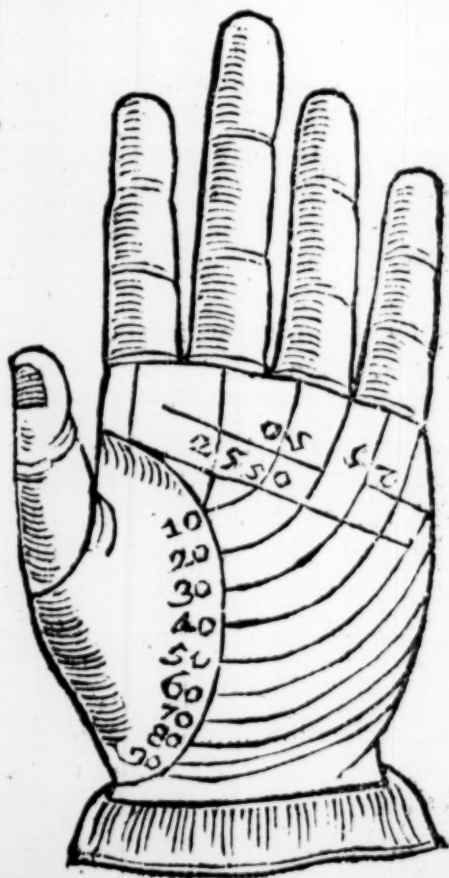
B. 5

Line.

Line to the Line of Life, and where that point doth touch, there let be noted the *sixtieth* year of Life, which Method will make unequal proportions in the Line of Life, which must be allowed, and not otherwise expected, yet constitute distinctly the years as you see in the following figure.

7. *Seventhly*, In the next place, if a third part of the Amplitude be taken away upon the Line of Life, *i. e.* If by removing your Compass from the point sixty years, the space of two thirds (of the last demention) further upon the Line of Life, there you shall observe the 70. Year, and by removing two thirds from that further, shall note the 80 years of age, and by removing the foot of the Compass two thirds more of the last demention, shall make the bound of the 90 year, and in like manner to the hundredth, and beyord, if such Age be in the hand, by this method most easily may be observed the exact times of mans Age, upon the *Vital* line, which hitherto under correction, no man
lath

hath found out, nor attempted without the ship-wreck, and loss of their Labours.



The

THe true Mesuration of the *Vital* Line thus Demonstrated, (behold the Figure,) next are observable the Geometrical Proportions of the *Mensual* and *Natural* lines; These two as they differ in Method and Operation from the Vital Line, so they hold a Uniformity; (as to Mensuration) between themselves, being both to be equally divided (as to their Longitude) into three equal proportionate parts, which parts respect the three principal ages of Man. The first part proportionating the *first* twenty five years of mans life, the next, the *second* twenty five years, which brings our life to fifty years: the last proportionating the *last* twenty five years, which brings our age to seventy five years, or the utmost terme of life; but here is chiefly and warily to be noted, that these lines are not in measure always to be considered, as they are found in the hands, but to be considered in measure, according to their proper, natural and certain proportion that they should bare in the hand (as thus) the middle natu-

ral line ought to begin at the *Supream* Angel, or the *Thenar* part of the hand between the Root of the *Pollex* and the *Index* finger, upon the middle of the Mount of the *Index*, and to extend it quite cross the hand, over against the middle of the Mount of the Auricular or little finger, and just there to terminate, which if it be found longer or shorter, it implies the extreams of Fortune; The *Mensal* or Table line, ought to ascend beyond the Mount of the middle finger, if it be longer or shorter, of greater or lesser quantity, it then answers not to the right proportionate Rules of Mensuration, for the proportionate measure of the middle natural line, for the first age or term of years, *viz.* Twenty five, it is to be measured from the beginning of the Line to the opposite place just against the middle of the Mount, to the middle finger for the first twenty five years, and for the next twenty five years, measure from the aforelaid place of the middle finger, over against the midst of the Mount of the Ring-finger, what remains

remains of the line, is to be considered for the remaining term of life, The *Mensual* or Table line, for the first twenty five years of Age, is to be measured from the beginning thereof, (which is on the out-side of the hand) unto that part of the line, which is just against the middle of the *Auricular*, or little finger: For the second age, or space of life, the next twenty five years is to be measured from the last point, over against the Mount of the little Finger, to the point of the line just against the midst of the Mount of the *Annular* or Ring-Finger (as appears in the foregoing Figure) the remainder of this *Table*-line is to be considered for the remaining part of life, according to the former proportion: So that here you may see plainly that this proportionate Mensuration is rational, and may give an apt conjecture of the Times of Life, and length thereof As also by help of this Mensuration, Predictions are made, Judgements given of *Dignities*, *Offices*, *Honour*, *Riches* and good *Fortune*: when and in what times of a Man's age, such

or

or such a thing shall come to pass, as also if Marks in the Hand appear, signifying *Death, Sicknes, Imprisonment, Poverty*, or any other mischance, it is discerned according to the Position of the several Marks in the Hand commensurately proportionated, according to the aforesaid demention, their places and significations being considered as to good or bad. As for example, in the next following Hand I have observed the most principal Marks, that in any hand signify a violent Death, either by *Hanging, Drowning, Heading*, by *Wound*, or other mischance: Now any of these being found in the Hand of any person, let them be considered in reference to the part of the Hand and place they are found in, and by this former measure of the *Lines*, you will see plainly at what years of Age, such, and such a *mischance* shall hap, and the occasions thereunto conducing, that thereby, by means of Prayer, and watchful diligence, it may be prevented. Behold the following *Hand*, and the variety of Characters therein Posited.

Signes

Signes and Marks that signify Violent
Deaths.



Ill Natures, and Violent Deaths.

1. **T**He Letter D. or the Character of D thus in the Triangle of the Hand, denote a man to be a *Parricide* and of morose conditions yet fortunate in the world, as to Riches.

2. *Lines* uneven, and obscurely appearing on the Root of the little Finger, signify a man an Insidiator, a Thief, given to all manner of mischief.

3. Certain *Lines* upon the *Vital line*, towards the Inferior part of the mount of the Thumb, as falling therefrom, shew a man to be practical, and experienced in evil.

4. The *Natural line* extending it self no farther then the midst of the Mount of the little Finger, denote the person to be of an ill depraved life, and consequently in danger of Violent death

5. The *Natural line* in the end thereof a little crooked, and virging towards the Fingers, denotes the person *Impudent* and *Wicked*, and if it bend

bend and incline hookwise much towards the fingers, it denotes the person *Foolish, Simple, and Imprudent*.

6. The *Natural line* gross, and profound, appearing with little *dents*, like lines on both sides thereof, declare wounds.

7. The *Natural line* having little *dents* or *puncts* therein; distant from each other, or little *Circles* in it, or *Semicircles*, declare so many Manslaughters he shall commit, or at least give so many desperate wounds.

8. The figure of a *Semicircle* in the *Quadrangle* of the hand, notes a feral shedder of humane Blood, an implacable merciless spirit.

9. The *Table line* constituting an imperfect *Angle*, with the middle natural line, not wholly touching it, denotes a bloody person, that shall shed blood out of envy and malice.

10. Certain *Graines* inordinately like *hairs* or *puncts*, in or upon the *Vital line*, predicts such contention by reason of *Luxury*, which shall produce *Death* or loss of Members.

11. Little *puncts* disorderly in the

the *Natural line*, shew the worst of Manners and a feral Beast-like Nature.

12. The Line of the Liver, forked and brancht towards the Wrist, indicates a violent death.

13. A line from the *Vital line*, extending to, or beyond the root of the middle Finger dividing or crossing the Table line, threatens a miserable death, for most egregious Villanies.

14. The *Mensal line* making an Angle with the Vital, (the Natural line failing in the hand) the party shall improvidently fall into mischief, either break his Neck, lose his Head, or suffer mortal wounds therein.

15. A line gross from between the Index and the middle finger, declares a violent death by wounds.

16. *Lines* longwise cross, cutting the Table line in the end, under the supream Angle, threatens a violent Death, the same if it be a cross.

17. A line passing from the Natural line crossing and cutting the Table line diametrically against the Root

Root of the middle finger, touching the root, and making a cross in the Quadrangle, by cutting the Natural line, Prognosticates a violent death by means of Riches, the person is Rob'd and kil'd or the like.

Death by Hanging.

18. **S** Trait Paralel lines, two or more, from the Natural line to the Table line, touching the same, opposite to the midst of the middle Finger, that party (without God's special Grace) will commit Murther.

19. The *Table line* joyned with the *Vital line*, making an Angle therewith, the Natural line failing, denotes an unexpected violent death, from some Enemy, or from the sentence of some Magistrate.

20. The *Table line* joyned to the Natural, short of the line of Life, and supream Angle, indicates great peril of a violent death, yet he shall probably escape.

21. A *Line* or *lines* circumfering the Thumb, near the upper joynt (as
in

in the Figure foregoing) threatens Hanging.

22. A sperical round Figure, or form, on the back-side the Thumb, near the Nail, declares Hanging.

23. This sperical round Figure, found on the back-side the Thumb, near the Nail, with a *line* transverse crossing it, (as in the foregoing Figure) signifies *Hanging* or *Strangling*.

24. Lines continued Cross and Red, circumferencing the Thumb, near the first joynt, denotes Heading most usually, or Hanging, but if these lines do not pass quite round the Thumb, he may hardly escape Death.

25. One or more Arched Lines between the first and second joynt of the Thumb, so that they be reddish and thick, as in the foregoing hand, threaten *Hanging*.

26. A Quadrangle in the left Angle, or in the Triangle, threatens *Hanging*.

27. Those which have the principal lines irregular, and the other bear irregular Characters, seldome escape

escape Hanging or an evil death.

28. A Semicircle joyned to the line of Life in the left Angle, in any other Angle, or in the Triangle, signifies Hanging or Crucifying.

Death, or hurt by Fire.

29. **S**uch Characters like a Heart and Dart between the beginning of the line of Life and the first joynt of the Thumb (as you may see in the foregoing Hand) declares Death by being burnt with Fire.

30. Two Accute Angles in the Quadrangle, especially touching or cutting on the other, (as in the foregoing Figure) affirms the person to perill by Fire.

31. Three Lines from the first joynt of the Thumb, passing on under the Thumb, to the line of Life, touching the same, either the person is in much danger, or dies by Fire.

32. The letter C. or Semicircle in the plain of Mars denotes prejudice by Fire or Iron.

33. A line between the *Natural*
line

line and the line of *Life*, passing on towards or joyning in the supreme Angle, if it be large, Prefages death by Fire.

34. Many lines conjoyn'd, and Gross, ascending from the Vital line to the first joynt of the Thumb, and touching the same, Prognosticates death by Fire.

35. The back-side of the Hand, having two lines irregular conjoyn'd, a little above the Knuckles toward the back of the hand, threatens much damage by Fire.

36. Two lines going from the Root of the Thumb or first Joynt, passing the Vital line, ending betwixt the forefinger and the Thumb, that person suffers great damage by Fire, either in his Goods, House or Person.

37. The half circle, or figure C. on the Mount of the Sun, threatens hurt by Fire.

Death

*Death or Danger by Drowning or
Choaking.*

38. **U**nder these two Accidents of *Drowning* or *Choaking*, *Death* hath many ways to meet with us. As a certain man, who with his Servant, fell into a Dung-pond, he was saved by the help of some standers by, and the Servant drown'd; We see some drown'd at *Sea*, others in the *Theams*, in *Rivers*, in *Ditches*, in *Puddles*, in *Tubs*, in *Brewing Vessels*, in *Dyers Fats*, as oft-times our *Weekly Bills* inform us, *Alij alis suffocationum diversarum generibus suffocantur*, Divers have been choaked in different kinds, one in this manner and another in that; As it is Storied of a *Prisoner*, that being shut up close in Prison, and offended much with Lice, set his straw on fire, and by reason of the closeness of the Room, and straitness of the Window, the Prisoner was choackt with the smoak; And *Pliny* reports of one who was choaked with the Kernel of

pressed Grape, and of another sup-
ping Milk, Choakt himself by means
of a smal hair swimming therein;
and we read of a *Pope* that Choakt
himself eating of fish, with a small
bone thereof; Another drinking
Wine, a drop or small quantity
thereof entring the *Trachea* by the
Gullet making a wrong *meatus* and
descending into the *Lungs* choaked
him; Another choaked with *Crumbs*
of Bread, slipping through the *Orifice*
of the throat, into the *Lungs*: Ano-
ther choaked by the Kernel of an
Orrange passing into the *Lungs* in
drinking, which thing twice hath
endangered my self, I bless God for
delivery. These are many and diffe-
rent ways by which *Death* may as-
sault us, and all, under the notion of
Choaking, which is very difficult for
Chiromancy to distinguish; For as
divers perish in the Waters, others
by a *Catarrh*, others by a *Quinancy*,
others by an *Imposthume*, yet all is
by choaking; the lineaments and
signes of the which as they appear in
the hand for our information, I will
here subjoyn.

39. The Mount of the Hand on the Percussion, signated with lines intersected, resembling a Star, with many Rayes, as in the preceding Figure signifieth Drowning in deep water, especially if it be in both hands.

40. A line like an *Arch* on the inward part of the thumb, in the last Joint of the thumb, denotes Drowning.

41. A Spherical line like a Globe on the backside of the thumb near the upward Joynt, implies submer-sion, viz. drowning in deep waters,

42. A line cutting the Supream Angle, from the root of the thumb, ascending towards the *Mensal* line, denotes drowning in water.

43. A torted crooked Line on the Mount of the *Sun* (as in the preceding figure) shewes that person shall dye by water.

44. Two *Accute Angles* in the Quadrangle (as in the preceding figure) appearing transverse, especially in the supream part thereof, Pre-nuntiates death by drowning.

45. Little irregular intricate lines
on

on the Mount of the forefinger, so many Perils and dangers are threatened by water, but if these Lines touch the middle Natural Line, Drowning undoubtedly followes.

46. Caruncles, an irregular Figure like thereunto, elevated on the Mount of the Index finger, denotes many infortunes by Water.

47. All Authors Affirm, and I have known it verified by sad experience in a dear Friend of Eminent quality, that if upon the *Nut* of the fingers ends the inner side, (as in the following Figure is manifest) there be *Oblique, Tortea, Wavy* lines like the Character of *Aquary*, this undoubtedly signifies submerſion, viz. Drowning in Waters; the ſame if this mark be found on the mount of the *Moon*, viz. the Percuſſion of the Hand, or between the firſt or ſecond Joint of the fingers, and oft-times is diſtinguiſhable the ſeveral ages in which this evil ſhall hap, as if it be found or moſt conſpicuous on the *Auricular*, or little finger, it will happen in Childhood, if upon the *Sun*-finger, in Youth, if on the middle

finger, in middle age, if upon the Fore finger in Age, if upon the thumb, in very old age, this hath been two oft verified.

Of the Suffocation, Smothering or Choaking, or Over laying of Infants by their Nurses or others.

48. **A** Pale line from the root of the Forefinger passing the Mount towards the thumb, signifies that Child will be Choaked, Smothered, or Overlaid by the Nurse.

49. The like of the Table Line in the Superior part. viz. that part towards the Forefinger be forked and suffused with a Pale Wan colour.

50. As also if the Line of Life between the Index and the Pollex (viz. the thumb) be Tumid Big, and Swelling, this Child shall be Choaked, or smothered by another Infant or by the Nurse, &c.

Signes of a Manslayer.

51. **M** Any subtil small lines conglomerated, knot-
red,, or wound together in the mount
of the thumb; denotes an unhappy
person.

52. The *Natural Line*, having
distinct circles, or half circles in it,
denotes so many Manslaughters,
Murthers or Wounds.

53. The form of a Semicircle in
the Quadrangle, joyned to another
line, somewhat crooked, torted, or
inserted, denotes the person to be a
shedder of Blood.

54. The Mensal line, making an
improper Angle with the Natural
line, not touching the Line of Life,
denotes a bloodshedder.

55. The *Natural Line* in the Su-
pream Angle not joyned to the Vi-
lal, let that person take heed of
Quarrels, for it hath bad signifi-
cations.

56. Three or more straight lines
from the Natural Line, touching the
Table line, opposite to the Mount

of the middle finger, indicates that person to be a blood-shedder.

57. - The Table line sending forth two Branches, one touching the Root of the middle finger, and the other extending near the root of the Forefinger, notes a perfidious and deceptions quality.

58. The middle Natural Line profound, red, and torted, with severall crooked windings, shews a wrathfull, rash disposition, subject to bloodshedding.

59. The Mensal line, reverting in the end, and joyning with the Natural line over against the middle finger, let such a person Fast and Pray to prevent Murther and a Violent Death.

Signes of Imprisonment.

60. **T**He Line of Saturn passing from the Wrist through the Triangle, and extending to the Root of the middle finger, very conspicuous, especially if the Natural line be short, prenotes much sorrow and Imprisonments.

61. A line from between the middle finger and the Index, bowing and inclining towards the Mount of the Index, declares Imprisonments and sorrow.

62. *Lines*, so many as cut the *Mensual* line over against the Mount of the Middle finger, so many Imprisonments they signifie.

63. The line of *Saturn* extending from the Wrist, clear and conspicuous, and ending forked, upon the mount *Saturn* neer the Root, intimate Accusations, and signifie Persecutions, mischeifs and Imprisonments.

Loss of Sight, Blindness.

64. **A**N Orbicular mark in the midst of the Line of the *Sun*, denotes Blindness.

65 One short line in the middle Juncture of the fingers, and in the other Junctures two lines, signifie the loss of one Eye, or both.

66. A round Orbicular mark or Circle, upon the line of Life, signifies.

fies the loss of the Eyes , this hath oft been experienced.

Suddain Death.

67. **T**He Natural Line short, joyned to the Vital in the Supream Angle , and turning crooked , crossing the Table Line against the middle finger , intimates suddain death.

68. A Man or Woman wanting the *Natural Line* in the hands, intimates Hurts, from whence ensues Suddain Death.

Suddain Death by Falls.

69. **T**Wo Lines Angular , joyned with the point near the Supream Angle , within the Line of Life , the Forks or Points of the lines verging towards the rising Tubercle of the thumb , denotes falls from Horses , and hurt thereby.

70. A transverse line from under the

the thumb, dividing the aforesaid Angle, passing through it, and the Line of Life, extending to the Natural line, Prognosticates such a fall whereby the party shall break his Neck.

71. The Letter C. in the Quadrangel of the hand, denotes a dangerous fall from a precipice, or high place.

*Of suddain Death by Apoplexy
or the like.*

A *Poplexia*, is an *Oppilation* of all the Ventricles of the Brain, occasioned by a gross Phlegmatique Humidity, Impeding the Diffusion of the Animal spirits through the Nerves; By which obstruction the Body is instantly deprived of Sense and Motion, which most commonly is the consequence of excessive drinking, Gluttony and Luxury, yet sometimes is occasioned by Fasting and too spare Dyet.

72. The first Carracter that in
this

this way signifies a violent death, is the Letter C. in the mount of the Ring finger, or on the mount of the Moon, these signify a violent sudden death.

73. A little line from the end of the *Mensal* line, extending to the root of the Forefinger, indicates a violent death, especially when a line comes from the Supream Angle, and is joyned to the foresaid Line near the Root of the Index.

74. One single line in every of the Junctures, between the joynts of the fingers Denotes a Sudden death.

75. One line in the first joynt of the four fingers intimates likewise a sudden death.

76. Certain Oblique lines running together, and Opposing one another with Angles, or the like, in the mount of the Hand, near the Percussion, are Pregnant Indications of a sudden death.

77. Two lines or more, in the end of the Table line, directly tending, and extending to the Root of the Index or forefinger, and entring
(as

(as it were) the same, are infallible
signes of a suddain unexpected death.

*Of Men that will Kill their
Wives.*

78 **T**He Letter E. in the Tri-
angle of the Hand, De-
notes a man contentious, of sordid
qualities, Living Laciviously, with
Women of vild condition, not re-
garding marriage, yet being married,
becomes the murtherer of his own
Wife.

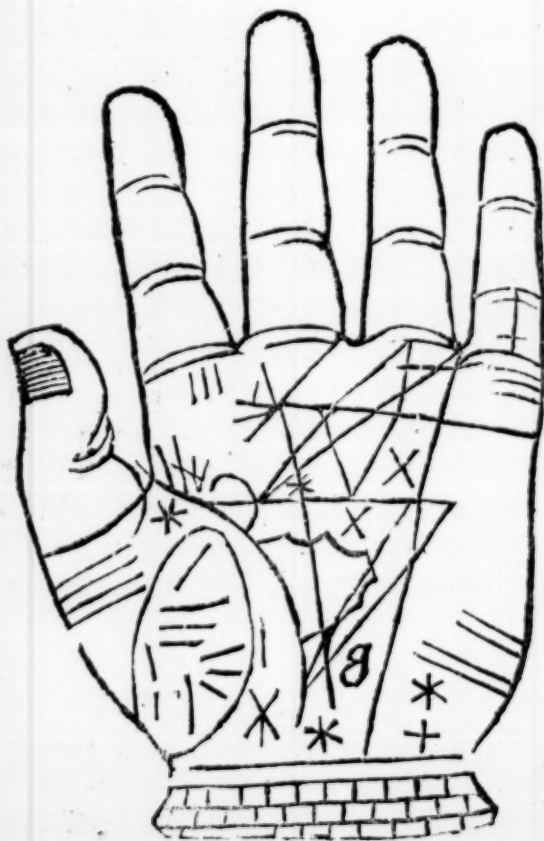
79. The Character of ♀ on the
mount of the thumb, signifies such
a person, to murther his own wife,
or other Women.



IN the Next Place' *Courteous Reader*, I shall present you by way of Demonstration, all those Principal Marks or Characters which in the *Hand* of any person signifie *Riches*, and according to the time of age, in Obtaining and Enjoying of them: You must consider the *Former* Mensuration, yet let me Premise this, That finding any of these Characters in your Hands signifying *Riches*, you presume not to suppose such a Necessity in Nature as will miraculously accomplish this end. No, there is requisite the use of your *Reason*, *Industry* and *Pains*, (for so saith Divine Writ, It is the Almightyes Injunction, Genesis, 3. Cap. 9. *In sudore vultus tui, vescitor cibo, donec revertaris in humum*) *Honest Policy*, and *Prudent Industry*, must be carried on by us; For the Idle person saith *Solomon*, *Esuriet, sibi offer hanger*, Yet where these following Characters

characters are found, they either have an inclination to this singularity, or else the Old Proverb is verified. *Fortuna favet fatuos*, Fools have Fortune, though this be sometimes, yet for rare, that it ought not to incline us, or any, to a *Supine Segnitious* Stupidity, behold the Figures following.

Characters that signifies Riches.



Characters that signifies Riches.





All the Principal Observations in the Hand that signifie Riches, or Good Fortune, by Play, or otherwise ; I shall deliver in Seventy five Aphorisms, most of which you may see visibly Demonstrated in the two foregoing Hands, as also honour or Magistracy.

1. **T**He Letter A. in the Root of the Index or Fore finger, promiseth much Riches to him that is poor.

2. G. In the Mount of the Hand Noteth the Man to be made Rich by means of *Princes, Nobles, Great persons, or Women.*

3. A certain line passing the *Rascetta* from the root of the Arm, touching the line of Life, or the Natural line, denotes Multiplication of Riches.

4. The Vital line putting forth
Bran-

Branches towards the Supream Angle, signifies Riches with honor.

5. The *Mensal* or *Table line* strait, and Subtil in the end towards the Index or fore-finger, signifieth Rule, and abundance of Substance.

6. The *Mensal* casting forth straight and right lines towards the Supream Angle, and not impeded, promiseth Honors with Riches.

7. The Sister of the line of Life continued in the Mount of the Thumb, with a triangle towards the Palm of the Hand, well coloured and Proportioned, extending to the Wrist, signifies Riches in the whole course of life, and where this line fails, according to the Rules of the former Dimensions there also Riches and Prosperity fails, at those proportionate times.

8. Small Lines well coloured proceeding from the root of the Fore-finger, pointing towards the Supream Angle, promise increase of Substance and Honor, from Persons of much Excellency.

9. Two lines touching in the Nature

ture of an Accute *Angle*, on the Mount of the middle finger or the Fore-finger, promiserh Riches, and good to come, for the future.

10. *Lines* Right and Straight strerching themselves from the Radix, or out-side of the Hand, in the Mount and Brawn of the Hand, of good form and colour, these Denuntiate a continued Good Fortune.

11. A Character like a Star upon the *Thenar* or out-side of the Index, or Fore-finger, shews a man to be Luxurious, yet to come to Riches and some degree of Honor by Womens-means.

12. A *Line* in the Wrist continued straight and well coloured, going cross between the Arm and the Hand, signifies to him that hath Riches, the Perpetuity and Continuance of them: And to him that is in Poverty that hath such a line, he may expect better Fortune, especially if this Line and its Branches be continued right and straight, and not abrupted or broken.

13. A Character like a Shield,
trian-

triangle, or of a Spherical Form on the Mount of the *Sun*, denotes an honest Life, and promiseth Perpetual, and Durable Riches.

14. The Letter B. in the Mount of *Jupiter*, promiseth much Riches and great Fortune.

15. A Character like a *Cross*, or Star, in, or near the Vital line towards the Wrist, promiseth Riches in Old Age.

16. A *Star* or *Stars* appearing in the beginning of the line of Life, or cutting the Vital line, especially if two Stars appear, they demonstrate the Person Glorious, Rich and Wealthy.

17. Many *Lines* from the Root of the Thumb, between the Thumb and the line of Life, pointing towards the Ring-finger, promiseth great Riches.

18. A *Cross* under the Natural Line, signifies the Acquisition of Riches, but with great Labor and Industry of the hand.

19. Eminent risings like Caruncles, or Warts on the Line of Line, signifies Riches.

20. A

20. A Line pointing from the *Mensal* between the Index and the middle Finger shews the person to be favoured by Fortune, yet certifies withal, that the person through dissimulation and flattery, useth one only Friend, as the rise to his Fortunes.

31. The *Mensal* or Table line, ending between the Index and the middle Finger, promiseth a sufficiency of all necessities, respecting humane Life.

22. A Line falling between the middle Finger and Ring-finger, touching the Roots, and joyned to another on the Mount of the middle Finger, pointing to the middle Finger, it indicates much future Good; the same if it point to the Mount of *Jupiter*.

23. A Line well disposed, well coloured, and thick, beginning between the root of the little Finger and Ring-Finger, and from thence descending and pointing towards the *Mensal*, Declares an excellent State of Fortune, good, large, and full of Riches.

24. Lines from the out-side of the
Percussion

Percussion of the Hand, Right Straight, and extended on the Brawn of the hand, if they be well coloured they promise good Fortune to him or her that hath been long vexed with bad.

25. The line of the *Sun*, or Magistry, of Ingenuity, or Regallity, of Fame, of Honor and Riches, extending with a trine Proportion to the Root of the Annular or Ring-Finger, consignifies Riches, especially if the Mount of the Finger be well formed.

26. A *Triangle* *Æquilateral* and a Semicircle in the Supream Angle, annexed to the Vital, whose Points or Horns respect the Vital line, Denuntiate a gradual Augmentation of good Fortune.

27. *Lines* like *Crosses* in the first joynt of the Thumb, certainly signify Riches.

28. Little lines well coloured passing from the Root of the Index, over the Mount of the middle Finger, signify Good Fortune; By how much the nearer they are, so much the more Good is Pienoted with In-

Increase, and that he should receive the same from some Excellent and Honorable Person, and these often signify Ecclesiastical honor, and preferment.

29. A line or lines under the root of the middle Finger, transverse without Incision or being cut by any other lines, note much Good, and the Superlative of Fortune.

30. The Line of *Saturn*, running from the Wrist, and continued, not Intersected, and of good Colour, argues Prosperity, and Felicity even unto Death.

31. The *Letter D.* in the Field of *Mars*, signifieth Good Fortune to him that hath it.

22. The *Saturnine* Line making a Trine proportion from the Wrist, extending it self straight to the root of the Ring-finger, by the side of the Auricular or little Finger, designeth Prosperity.

33. *Lines* going from the Natural Line to the Table line, making a Triangle with the Table-Line, Goods and Riches to be given to him.

34. A *Star* in the *Quadrangle*, or *Table* near the *Natural line*, promifeth Riches and Substance in its defined time; If he have been Poor he shall be made Rich and want nothing, because he shall enjoy the Wealth of others.

35. A *Red Star* in the middle of the *Quadrangle* and broad in the extremities; This intimates a man infinite solicitous about such *Riches*, which he shall never attain.

36. A *Cross* in the *Quadrangle*, noteth Poverty in the first age, in the second not over Rich, but in the third age, Want.

37. The *Natural line* extending it self over the mount or Percussion of the *Hand circular*, Denotes indifferent Riches in Young years, but in the last age, (without great Providence,) Want.

38. A *Right line* and of good colour, from the beginning of the *Natural line*, and ending at the root of the *Index*, promifeth Riches, although Fortune her self should be opposite, yet chiefly in the first age.

39. The *Former line*, extended to the

the root of the middle Finger, signifies Riches in the second age of life.

40. If the same line extend to the *Ring-finger* or the little Finger, then *Riches* will come in the last age.

41. Four lines equally distant in the side of the Mount of the Thumb, towards the Arm or Wrist, extending themselves towards the most eminent parts of that mount, it is a sign of *Honor* and *Riches* in the first age, a Star there, *Idem*.

42. If the *foresaid* lines are near the juncture of the Thumb, the former good Fortune will come in the *second age*.

43. If the *foresaid* lines are near the Nail of the thumb, then the said *Honor* and *Riches* come in old age.

44. Several *Lines* in the Wrist, cutting themselves in a due proportionate distance like Dice, or Chequer work, promise goods and *Riches* in Old age.

45. A *Star*, or *Triangle* in the Wrist, well form'd and dispos'd, denotes *Riches* in old age.

46. Four *Lines* in the Wrist cross the Arm, the two Superiors next the Hand

Hand being larger then the other Inferiour, the inferiour next the Arme being Subtil and small, they promise Substance, and Copious *Riches*, to middle age, but after middle age expect a Diminution of Riches, and debility of strength.

47. The *Two* Inferiour Lines, if they are large and well formed, and the two Superiours be small and slender, they denote *eighty* years of age, and that in the *First* and second age the Person shall Experience *Poverty*, after that Augmentation of Estate.

48. If the first *Line* be Gross and the *second* Slender, the *third* again Gross and Full, and the *Fourth* subtil and small; In the *first* age is promised Fortitude and *Riches*, and in the *second* age a diminution of both, and so likewise of the other, be they Full or Small, alwaies observing that the Gross and Full Lines signifie good, and increase; And the *Small*, Diminution and Decrease of Good Fortune, and every line of the Wrist represents the time of twenty years.

49. If the *first* line in the Wrist be discontinued and crooked, and the

D

rest

rest *straight* and *right*, Debility and Egenity is signified in the first age, and the remainder prosperous and Happy.

50. If Characters like Angles be found in the Wrist, or between the Lines, they denote debility of Life and Goods, and that the person shall be Laborious, without honour, of mean Wit, and full of Vice.

51. A *Shield*, Triangle, or Spherical Form in the mount of the Index, well formed and conditioned, if his Condition was never so Poor, from Infancy to the end of his Youth, yet he shall be *Opulant* and *Rich*.

52. *A. B. C.* or *D.* In the Mount of the Little finger, Evil Coloured, they denounce poverty to middle-age, and afterwards *Riches*, to the *End of Life*.

53. The Mensal Line much Branchy, and the Branches tending towards the Superiour part of the Hand, they attest an affluence of all things, and the more the Branches are extended, the more in Old age Riches shall abound, but if they cease their extention, the abundance

dance of Riches shall cease.

54. *Slender Branches* in the end of the Mensal line, verging towards the Superiour part of the hand being well coloured, they signifie a Restauration of Goods in the second age of Life.

55. The Mensal-line forked in the ends, intimates the person to sustain a laborious life, even untill twenty years of age, afterwards his sorrows ceasing, he shall experience much increase of *Good Fortune*.

56. The *Triangle* flexed, and higher then the Angle of life, it denotes Poverty and debility of life, yet in Old age, he shall be delivered from his Penury.

57. *Branches* passing from the Line of life, transiting the Triangle, also cutting the Natural line, after Adversity, Prosperity shall succeed.

58. *Crosses* or Stars in the Mount of the Hand denote the acquisition of Riches with great labour, but in Old age with Honour.

59. *All* marks upon the Mount of *Jupiter* which is the Root of the Forefinger, (except like Ladders or

Grid-irons) signifie Ecclesiastical
 1 referments.

60. Two lines cross the mount of *Mercury*, the person is Fortunate.

61. Two Stars or Crosses, or little lines like Minnum's at the Root of the Ring-finger, on the Mount, promise *Wealth*, by Womens means.

62. Two Lines deep, and straight Crossing the first Joint of the Ring-finger, plainly and certainly discovers much Riches by Wives.

63. The Letter *B.* in the Triangle promises *Riches* and Familiarity with Princes.

64. A Star upon the Mount of *Jupiter* or the *Sun*, Promises Dignity Princely Regency, or a Crown.

65. A Line from the Root of the little finger, to the second or third joynt, of good and equal proportion and the Mount well proportionated, and not afflicted, promises Preferment, and Magistracy to the Person.

66. Many lines short, and even, cutting transverse, the middle *Natural* line, to the *Hepatick*, that person is put upon much business, and desing-
 ed

ed to places of Magistracy and Honour.

67. Many small and clear lines in the finger of *Mercury*, the person is addicted to Mulick, and if he practice it, he grows rich thereby; especially, if he hath other good marks in his Hand; these lines also signifie one of a close mind, and Secret Spirit.

68. The mount of the thumb being full of little Rimularies or clefts, signifies Felicity and good Fortune in Cattle.

69. In the *Figure* before going, observe the Mount of the thumb, and those many gross, short and little lines within the Circle; This is the *Character* of an *Vngrateful* person, and one that will *Borrow*, or take all you will give him, but *Never* give you *thanks*, or *Pay*.

70. A *right*, *straight* and *deep* line from the *Mensal* line, tending to the Root of the middle finger or very near it, denotes great labour, care and curiosity in managing his affairs, which consequently produce *Riches*.

71: Such *Lines* as aforesaid, being two or three from the *Table-line* to the root of the middle finger, the more they are, the stronger is the aforesaid signification.

72. The Mount of the middle finger smooth, without lines, and well coloured, denotes a *quiet* and *peaceable* life.

73. The *Table* of the Hand, smooth and well conditioned, without *Wrinckles Riwes*, or ill proportioned Lines, denote a *Quiet, Peaceable* life, such desire peace.

74. The *supream* Angle conjoyn'd, directly opposite to the middle of the forefinger, signifies *Felicity*, an unblameable and *quiet* life.

75. A certain line or lines, straight, subtil, and well coloured, tending from the *Mensal* to the root of the *Auricular* or little finger, denote *Virtuous* Resolutions in a man and in a woman *Virginity* and *Chastity*.



The following Aphorisms, and Hands shall Demonstrate Poverty, Loss, and Universal Misfortune, by Imprisonment, and many other ways.

1. **A** Mark like a Ladder depicted in the Mount of the forefinger, signifies a man Poor, suffering loss and damage.

2. The *Vital* line short, sending Branches below, notes Poverty with ill Fortune, and to be deceived by his own Servants and Strangers.

3. The *Mensal* line sending hairy branches towards the Table, denotes Loss, Misery, and ill Fortune.

4. The *Natural* Line touching (in circular manner) the *Mensal*, demonstrateth great losses and sad misfortunes.

5. The *Mensal* Line Naked, without Branches, and touching the Root of the Index, Prognosticateth

Poverty, Losses, Shipwrack of Fortune and Calamities.

6. A *Semicircle* Gross in the bottom of the Annular finger, Discovers an unhappy man, and of evil mind, and Resolution.

7. The *Fingers*, standing at a distance, and much disperst, notes *Poverty*, *Misery*, and confident loquacity, as is manifest in the generality of Beggars.

8. Many *Little* lines on the Mount of the middle finger, and more then any other place, especially the Line of *Saturn* descending from the wrist to them, denotes the man alwayes Conversant in continual Labours, Sorrow and Troubles, and oppress'd with *Poverty*; If it hap to *Princes* it hath the same signification, for many Princes having the Mount of *Saturn* Conglomerated with many lines, have been expelled their Principalities, and Possessions, and this is chiefly to be understood of *Saturnine* Infortunate Persons.

9. The *Mensal* closing and making an Angle with the *Natural* line

line, denotes a *Deminution* of the Goods of Fortune, as oft hath been experienced.

10. Many little lines intersecated in the mount of the Thumb, being not straight nor perpendicular, indicates a man suffering many things for Riches.

11. Four marks or Fossulaes, like *Puncts* in the Palm of the hand, being blackith, prenote Tribulations, and Poverty.

12. Certain Crooked uneven lines in the mount of the *Hand*, near the Natural line, and a certain line separating from those lines towards the Wrist, signify a man always a borrower, never intending to pay, but ever *remaining* a miserable Debter.

13. A certain Oblique, crooked line in the middle Finger, declares a Perdition and loss of all the Donations of Fortune, as also of *Honor* and *Riches*.

14. A *Triangle* in the first Joynt of the middle Finger, threatens Detriment, and the highest of Misfortune.

15. A line Semi-circle, and gross, extending from the *root* of the Ring-Finger, to the middle of the same, noteth the Person to abound in Debts, of evil Qualities, and Unhappy, and of most Malignant Spirit, and if such a line be found under the *root*, upon the Mount of the same Finger, and the Mount be raised and well conditioned, it shews a man able to shun the aforesaid evils, by his own Diligence and Industry: The same may be said of any the other Fingers, if the like Characters be there found.

16. A *Line* in the beginnig of the *Vital line* extending towards the concavity of the Hand, threatens *Poverty* and much ill Fortune.

17. The *Rascetta* Oblique discontinued, and Intersected, attesteth a miserable Vagabond.

18. *Lines* Intersected like a Grid-iron, in the Mount of the Index, denoteth *Misery*.

19. the Fingers gross and short, with great joynts, promise Misery, and ill Fortune, and he that hath the last joynts thick, and Everst, turning back-

backwards, such a one though he were Rich, yet in Succession of time, he shall become *Poor* and *Needy*.

20. The *Table line* directed to, and ending in the root of the middle finger, it signifies *Want*, *Ignomy* and *Shame*.

21. The *Mensal line* divided by certain little lines, signifies the loss of Goods, by reason of enemies, but if those little lines transit the *Mensal*, and pass over it, then this prejudice by Enemies is now in acting, or hath lately been; (Note) that this *Table line* ought to be profound of good Appearance, free from Crosses, and well coloured: being so, it signifies good, but being otherwise the contrary: We are to note that the *Antient Fathers*, as also the *Modern Writers*, Fully agree that the *Table line* hath the signification of Enemies, and so the *Mensal line* and the *Quadrangle*, are the *Ostensive marks of Enmity*.

22. The *Natural line* passing the concavity of the Hand, denoteth some hardship, and a Careful Laborious life.

23. The

23. The *Nails* plain and pale ,
testifie misfortune.

24. The Letter *E.* in the Trian-
gle of *Mars* , notes Adversities , and
Experience of many Evils.

25. A *Cross* in the Quadrangle ,
being of evil Disposition and colour,
Crooked , Winding , Wrinkled , and
unequal in form, is a very bad signe.

26. *Branches* in the end of the
Vital line verging towards the Wrist,
threatens *Poverty* and misfortune ,
especially in Old Age.

27. *Fleshy Nodes* , or risings in
the skin , suffused on the Root of the
Index-finger , unto the second joint ,
or about the middle of the finger , sig-
nifie *Inordinat* Labour , continued
Painfulness , and Adversity of Body ,
every one of these Joints being un-
fortunately marked , signify *Misfor-
tune* , according to the signification
of the *Planets* , to whom these
mounts are appropriated.

28. The Line of the *Sun* , Ob-
lique and ill Posited , by reason of the
Essentialty of place , and that it be
contexed , and obsessed with other
lines , it denotes Misfortune with

Princes ,

Princes, and therefore they want the Presence and Conversation of *Princes*, who have such a line, they are not *Good* for Courtiers.

29. Such a *Line* crossing the *Mental*, and stretching over the Mount of the *Annular*, unto the Root thereof, denotes the Infortune of *Enemies* as also Defamation and Misfortune with *Princes*.

30. The *Line* of the *Sun* is of greater Vigour and Efficacy than the other lines cutting it, therefore it being most conspicuous, denotes *deliverance* from misfortunes; but observe how many lines cross the Solar line, so many bitter enemies they are, greater or less portended, according to the present Magnitude, and Parvity of the lines: Some are of Opinion, that when this line is cut or broak off, or discontinued, and no Branches cut or Intersecate the same, that such an one will shun the presence of his *Prince*, as apprehending his life in danger, and the more he fears and is in danger, the more pale the lines are in colour.

31. A *Scale*, or steps like a Ladder

der, in the *Mount* of the *Index*, if there be Hollows and Scissures annexed, with many transverse lines, this argueth Dammmages, Persecutions and feares of Great Princes.

32. *Four* or *Five* lines cutting the *Table* line, against the *Mount* of the middle finger, denote Labours, Anxieties, and troubles by Princes or Great men; and loss of substance.

33. *More* lines in the *Mount* of *Saturn* then elsewhere, threatens Losses, Labours, and Inconveniences.

34. Fingers thick at the Joynts and small elsewhere, denote a lascivious Person, and one that useth all means to get into Debt, but never cares to come out of it.

35. The *Via Lactea*, or a line extending from the Wrist to the root of the little finger, marked and cut with cross lines, prognosticateth hurt, loss, dammage and misfortune by Women and their means.

36. The *Mount* of *Venus*, Eminent and swelling, soft, and tender, beset or crossed with many lines, Chequer-like, argueth much evil to a man, by reason of Women, in Reference

ference to his House and Family.

37. A *Semi-circle* line in the Triangle, near the Supream Angle, whose Horns verge towards the fingers, note Trouble and Disturbance about House and Family.

38. Many lines extended from the *Mensal* line, to the Root of the middle finger, shews Troubles, Sorrows, and Afflictions, he which hath such lines, often sustains Captivity, Imprisonment and Wounds; So many lines as pass through from the *Line of Life* to the Root of the finger, so many times the Person shall be put in prison, but if they go not quite through, the party may be Arrested, and in danger of the Prison, yet not be put in Prison.

39. *Lines* from the Hollow of the Hand cutting the Table-line, and extending beyond the Juncture of the middle finger, were he *General*, *Prince* or *Emperour* of the whole World he would dye in Bonds.

40. The *Mount of Saturn* depressed, pale, shews the party so unfortunate, that he hardly scapes a Prison under-ground, a Dungeon.

41. The

41. The *Line of Saturn* from the Wrist, transiting the Mount of *Saturn*, touching the Root of the middle finger, threatens Imprisonment, and usually in a Tower, or Ruine; *Stars, Crosses*, or Ill marks upon this mount of *Saturn*, signify the same.

42. *Certain* little lines by rowes, ascending from the Wrist over the Mount of *Venus* to the Root of the thumb signify the party to be spoyled, Robbed, Taken, or Banished by his Kindred, Neighbours or near Acquaintance.

43. An *Oblique* line, discontinued, and cutting the Triangle, denote a person of a Blockish Condition, Otruce wit, and Obnoxious to Imprisonment.

44. *Two* lines extending from the Wrist to the Root of the little finger, bespeak a man a Vagabond, Servile and subject to great captivity.

45. *Observe* how many lines cut and cross the Table line, over against the Mount of the middle finger, so many times will he be injured, Stopt or Robbed by High-way-men or Murtherers.

46. A

46. A *Line* grofs in the middle like a hole or holes, Pitted, from the first joynt of the little finger to the second, denotes a Thief, and that shall suffer Punishment by the same.

47. A *Hole* or *Dent* in the middle of the *Natural Line*, describes a Thief.

48. A certain *Crooked* obscure line in the Root of the little finger, declares a vicious person, if it extend far towards the middle of the Hand, it denotes a Thief, or one that shall suffer because of suspicion of Theft.

49. Right lines between the first and second joynt of the forefinger, look how many lines are there, so many Wounds on the Head the person receives.

50. Two lines transverling upon the Mount of the thumb, that party will be Unfortunate, having great, strong and powerfull Enemies

51. *Crooked* lines in the second Joynt of the Ring-finger, signifies a Wound or a Bite by a Horse.

52. The *Table* line joynd to the middle *Natural* line near the Supream Angle, making an Angle therewith, threatens

threatens so great Misfortune that the person shall be weary of his life, and wish he had never been born.

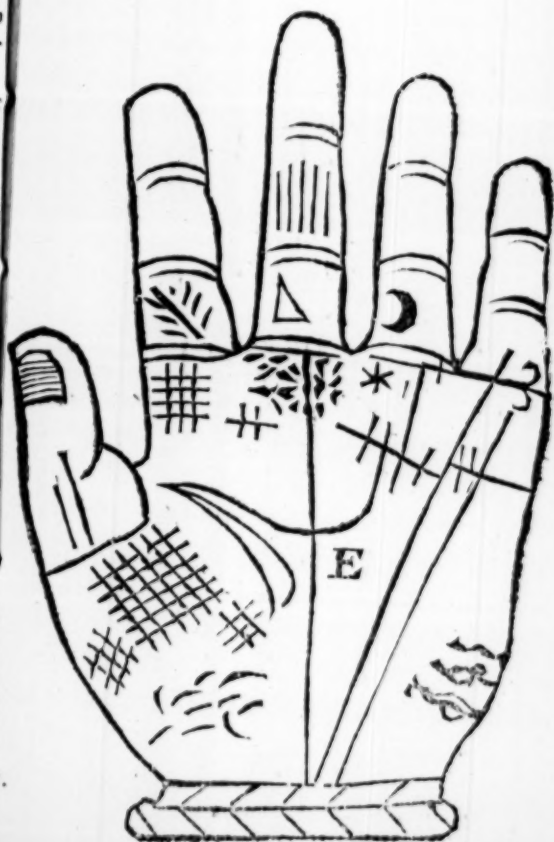
53. *Two* lines between the first and second joynt of the thumb, signifies the person to be given to *Play*, and shall incur great danger, damage and Peril thereby.

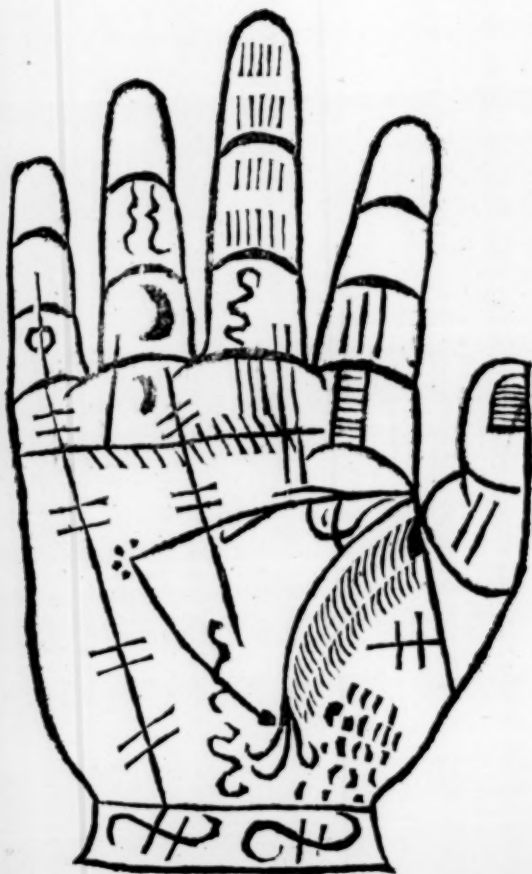
54. *More* lines in the finger of *Saturn* then elsewhere signifies *Poverty*, wrath, and lasting anger.

55. The finger of *Saturn* fuller of lines then others, denotes a great Passion and Imperfection of the Nerves, Inclination to the Palsy.

These

*These two following Figures, in all
their Characters, denote Poverty
Want, and ill Fortune.*



Signes of Poverty and ill Fortune.

ALL Persons by a certain *Natural* Inclination, greatly desire to know the *Length* and *Period* of their *Lives*; Therefore shall this in the Next place be the Subject of our Discourse, for if the life of a person appear by the Hand to be short, Its in vain for the *Chiromancer* farther to examine as concerning his State, Future Condition, Ingenuity, manners, Preferment or the like, or of any thing tending to a Long Life, that cannot be accomplished in a *Short*, and indeed this ought to be the *first* Observation we make in the Method of Judgement.

But before we come to the particular Demonstration of the signes of Long or Short life, it is necessary to propose these ten following general Rules.

First, When it haps that the *Vital* line, or line of Life, be disjoyned or discontinued, and that discontinuation of the Branches extend towards the mount of the thumb, and there desist or end, it sheweth the *Period* or terme of life there to end, according

ding to the Dimensions of the hand, in the measure of time before treated of, although the *Saturnine* line be continued, and many other good marks appear in the hand.

Secondly, When the line of *Saturne* suffers a Fraction, and is broken off in the hollow of the hand, before it touch the *Natural* line, and there appear Branches in or near the *Natural*, its alwaies a signification of Eminent Peril of death, by reason of some Infirmitie, or Acronick Distemper, and it is a received Opinion that circular figures in the *Natural* line, intimate *Murther*, yet there be very few that well or any whit understand this Position.

Thirdly, Its to be noted that the *Saturnine* line most commonly supplies the place of the *Vital* line, principally when it is bowed and reflexed towards the Superiour part of the Wrist, above the Mount of the thumb; and the *Natural* line appeareth in or against the place of that Fraction, inclining towards the *Saturnine* line, and when the *Saturnine* line by Circumflexion which it makes

nd, makes about the Mount, inclines to
reat- wards the inferiour part of the Wrist,
line it signifies the longer life,

ood *Fourthly*, It is to be noted that
Sa- about the Roots of the Fingers, are
ken those lines and Characters that De-
fore note Hurts and Wounds in the
here whole Body, as those in the Root of
Va- the *Index* or forefinger, shews Hurts
of or Wounds on the Head; On the
n of *Middle finger*, on the Breast; On the
em- *Ring finger*, Wounds and Hurts
ion about the Reynes; On the *Auricu-*
lral or *Little finger*, those Wounds
e be that may hap to the Arms, or Hands,
un- Leggs and Feet, the *Parts* of the Bo-
dy are to be observed, according to
the Position of the Characters be-
fore named, as they incline to *One*
part *more* then the other; As those
marks about the forefinger, if they
appear about the middle of the Root
of the forefinger, then they shew
wounds on the Head, towards the
the hinder part, the *Occiput*; If they ap-
the pear on the lower part of the mount
ar- towards the *Middle finger*, then they
hat denote Wounds towards the Fore-
Sa- head, or Neck, and by so much as
ine it they
kes

they incline nearer the middle finger by so much they shew Wounds nearer the Shoulder, that have been, or will be. Those Characters as shew Wounds, on the *Breast*, are the *lines* on the Root of the middle finger, and if they incline to the Anterior part next the forefinger, then they denote Wounds on the Breast, If on the middle of the mount, then on the Back, or Back-part, or sides, between the Back and Breast as their Position is from the midst of the Root towards the Ring-finger, in like manner are we to judge of those that appear on the Ring-finger, and from the middle of the Root to the outside towards the *Auricular* or little-finger, these denote usually Infirmities or Hurt in the Genitals, and those which are near the Root of the little finger, signify Wounds on the Thighs or Hips, and those on the middle of the little finger, signify Wounds, or Hurts on the Feet, and the nearer to the lower part of the Root, or outside of the hand, the more near to the lower part of the Foot, or Toes, Knees, or Ancles, which

which are the lower part of the Thighs and Leggs.

Fifthly. Those lines Figurated in the Vital line as they constitute divers Forms, so they have Different Significations; When they make a long form, and are not like Trenches, but appear as a formal line, so far as they go, these signify wounds by Iron, if Circular or Semicircular, then wounds are generally signified, if like Trenches in the Vital line, they signify Blows or Hurts by some other means, but less perilous, as to the matter of life, but if they appear not square or long, but like Pits, or Holes, and look withall red, then they signify Bloes, or wounds in the Head, or death.

Sixthly, Many are mistaken in the terms of *Tumida*, or Swelling, and *Grossa* or Broad, belonging to the lines, supposing these terms to signify one and the same thing, when as they much differ in their Signification, a line is said to be gross when it is deep, and when it keeps the same latitude in the superficies, as it hath in its profundity, but a line is said to

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be

be tumid or swelling, which hath somewhat of depth, and spreads in the Superficies, and is Dilated towards the *Palm*, the *Natural* line possibly may be found *tumid* in the beginning and end, and hath in either, (in a manner) the same signification, but if it be *tumid* in the beginning, it hath the more malevolent signification, it signifies *blood*, and that the party shall desperately wound others, but when in this tumidity there appears little trenches; somewhat Circular and of Evil Appearance, this signifies *Murder* and the more of these marks, the more Murders are signified, the same evil is signified when the supream Angle is somewhat disjoyn'd or separte, and that space seems to be *Callous* with certain little Fossulaes, or Trenches of which let every one beware.

Seventhly, We are to understand, that as oft, and wheresoever we find the principal lines *Bifurcated*, they commonly shew duplicity of heart and mind, and chiefly according to the signification and nature of those lines, yet this hath not alwaies its signifi-

gnification, for whensoever the Vi-
 tal line is forked in the beginning, it
 signifies Honesty, Justice, and Fide-
 lity, the reason is, because it shews
 a man *Callid*, Astute, and secret in
 his carriage, but when the Vital line
 is forked in the *End*, it is not much
 commended by the *Masters* of this
 Science, the Reason is, because in
 the beginning of the Vital line, the
 first and second age of man are De-
 monstrated, in which times the
 Power and Virtue of Natural heat
 abounds, by which means, they are
 strong, and will not permit them-
 selves to be Occupied in Sordid and
 Vile Actions, because the Vigour
 and Vertue of Natural heat Predo-
 minates, Humidity, and Frigidity,
 which are the causes of Infirmary, Weak
 Actions, and Instability in Youth;
 which Vigour is not retain'd in age,
 from whence it comes, that they
 that have the Vital line forked in the
 end, in Youth are rendred unfaith-
 ful, unstable, and not to be *trusted*,
 as serious Friends; for this *Bifurca-
 tion* at the end denotes much *Frigi-
 dity*, which is only proper for age,

therefore in age this betokens good because it denotes a Refrenation from rash Actions, and the temper most proper for age.

Eighthly, The *Liver* line in any manner forked at the ends, signifies alwaies Evil, because it denotes an Evil Complexion, and an impotency of Natural heat, from whence proceeds Malignity, and double deceptious dealing.

Ninthly, The Natural line forked towards the Percussion of the Hand, signifies alwaies Evil, and if it be not by little Branches united to the Vital line of the Supream Angle it implies a Laborious, and a troublesome life.

Tenthly, And lastly, we are to remember and heed, that whensoever we observe any line that indicates long or short Life, we are to have recourse to the *Vital* line, according to which proportion, comparatively the line is to be judged, as we have taught in the Rules of Mensuration, Thus far in general.



In the next place, *As all men have a Desire, and Propensity, (by Natural Inclination) to know the Period of their Lives, whether Long or Short Life, For if short life appear, in Vain it is for the Artist to make any proceed in the State, Condition, Manners, and particulars of the person; Therefore we shall Insist on these Particulars, And first of long life.*

1. **T**He *Line of Life* extending to the Wrist, continued, and of equal Latitude, decently Broad, Deep, and Equal, and well coloured, notes a long life.

2. If the *Line of the Brain*, of Sense, of the Head, and middle Natural Line (which are all one) as are declared in my first Volumn of *Pal-mistry*, be of good and Equal Latitude; Profundity, well articulated, Extended to the top of the Mount of the Moon, or Percussion of the

Hand and not beyond, this promieth long life, and giveth strength and audacity; If this Natural Line in the Superior part constitute a right Angle, or near unto a right Angle, shewes long life, but if it make an Accute Angle with the line of life, the person shall be of a crafty, Fearful, and Wavering unconstant Nature.

3. The *Line of the Liver* sufficiently long, (that is to say) Extending to the middle of the Natural Line, Deep, Large, Continued and well Coloured, it denotes a good Liver, and of good digestion, and so consequently *Long* life, if the Basis of the Triangel (which this line makes) be right and large, and in the middle a little divided with certain small Rimulaes and of good Colour, it attesteth a good Disposition and long life.

4. The *Right Angle* straight and appearing and of good colour, denoteth goodness of the heart and Blood, Strong, Vigor, and Vitals, and so by Consequence long life.

5. The *Left Angle* right or near there-

thereunto, shews a good Constitution, together with long life.

6. The *Hands* big and well proportioned in every part, according to the Quantity and Quality, argue a good Complexion of Humors, and so consequently length of life.

7. The *Hands* fleshy, and contracted with a good solidity, demonstrate a long life.

8. If in the *Middle* space, between the lines of the Triangle there be a plain and smooth place, and well coloured, it manifests a good and sound Complexion, and consequently length of life.

9. The *Line* of *Saturn* straight, not intersected, and joyn'd to the middle Natural line, against the finger of *Saturn*, or Extending it self near thereunto, The Triangle it makes, keeping its due proportion; dictates a long life.

10. The *Table* of the hand constituted with equal space, Indicates a good Complexion and so consequently a long life.

11. A *Certain* line passing from the Wrist through the Concave of the

the hand, towards the Mount of *Mercury*, (called by some *Via Lactea*) continued ; and converse with the Natural Line , witnesseth a good Constitution , with Agility of mind and consequently length of daies.

12. The *Mensual* line continued sufficiently long, Deep , Broad and Straight, signifies a Nature sound , of good Digestion , a right proportion of the Radicals , and Vitals, and consequently long life ; It is to be observed that the terme or end of this *Table line* is perfected two waies , Some say if it end against the middle of the Mount of the middle finger , Diametrically , tis of the *Best* signification ; Others, that if it extend or touch the beginning of the mount of the Index , especially if it incline towards the root thereof , tis of special signification : But either of these Opinions are true, and the termination or ending good , so the line be of equal form , and well coloured.

13. The *Space* of the Wrist clear, and well coloured , signifies a good Complexion, and by consequence, length of life.

14 The

14. The *Tubercle*, or Mount of the thumb, decently Round, fair and well coloured, with a good complexion, confirm a long life, the same when all the *Mounts* of the Hand and Fingers are of a decent Eminency, and well proportioned, they indicate a long life.

15. The *Triangle* Equilaterally and well proportioned, if it be of clear, fair lines and well proportionated, it is a signe of equality of Humors, good Temperament, and so consequently long life.

16. The *Sister* of the Line of Life, arising from the Supream Angle, passing by the Mount of the thumb, and extending near so far as the Wrist of the hand or thereabouts, it is a sign of *Long Life* and *Luxurie*.

17. *Corvus* Is of opinion that when the *Natural* Line passeth the Mount of the Hand, it argueth long Life with Want, Poverty, and evil Complexion of Humors, for Nature is signified to be superfluous herein.

18. Few lines in the Mount of *Venus*, or the thumb, shew a rarity

of Infirmities, Health of parts, and consequently long life.

19. The *Table line* casting two or more Branches to the middle of the Index, and line of life, argues long life.

20. *Teeth* Big, thick, or long, argueth *Long* life, no principal cause impediating, for amongst the *Physiognomists* there is not a signe of such Excellency and Valour, as that which concludeth simply without any other Additional Significations, because it shews the specifical and Occult vertue to be well fixed, and also representing the Vivality and strength of the *Radical* Moisture and the Vitallity of the *Natural* Spirits; as also the *Spermatick* Spirits from the first of Generation. It oft-times is the Practice of Ignorant, Illiterate people to judge of the length of life, without the concordancy of Causes and comparing one to another, as likewise it is an Errour in them that Pretend to know the Period of life, by any other means, then by those Grounds and Rules of Mensuration before in this work propos'd, the
Com-

Common way that *Tricassus Cochles*, and others have used, refer to the common age of man seventy years, beyond which they give no Grounds or Rules of judging, when as we see by Experience that many persons live to Eighty, Ninety, or a Hundred years, which by our Rules of *Mensuration* may be observed upon the line of *Life*, many who might happily protract their Days to a great age; by *Intemperancy* Anticipate the same, and through *Indiscretion*, abbreviate and shorten that Sweet time which otherwise they might comfortably Enjoy, would they with *Reason* resist their *Natural* Inclinations, therefore we ought not rashly and unadvisedly judge the time of *Life*, because the Almighty hath determined the Period, beyond which a man cannot pass, as he hath likewise delineated in the hand as may plainly be read, but 'tis nowhere said, that a man may not abbreviate by anticipation, the time of his life if he resist not the Exorbitant Inclinations of Nature, wherefore in judging of Life and Death, let
our

our reason carefully discern, between a man of a Temperate and Intemperate life.

*Ecclesi-
astical
Prefer-
ments.*

21. *Fair Lines* in the *Root* of the *Index* or *Fore-finger*, arising from the *Root* of the *Finger* over the *Mount*, or stretching towards the *Root* of the *Finger*, from the *Supream Angle*, declares long life, Ecclesiastical or Law-Preferments.

22. *Two* or *three* little lines from the *Root* of the *Fore-finger*, or lines *Parallel*, or a perfect *Cross*, or a *Star*, or a round *Sperical Figure*, all argue long life and Ecclesiastical Preterments, to *Prelacy* or the like.

*Fortune
by Women*

23. A *Star* without side the *Index-finger*, discovers a man to be *Luxurious*, yet shall have good *Fortune* by *Women*, and come to great *Honour* and *Riches* by them, and long life.

24. The *Letter C.* or a *Semi-circle* on the mount of *Jupiter*, promiset long life and good *Fortune*, and *Riches* by *Women*.

25. Certain little lines *Parallel* to each other on the mount of the *Annular*, or *King-finger*, or little lines

lines like Crosses, or Stars, promise Riches and Good Fortune by Women.

26. Two lines deep and straight on the first joynt of the Ring-finger doth most certainly promise much wealth by wives. *Of such that shall receive Inheri-*

27. *Four* lines going over the wrist transverse and straight, signify Honour, Riches, and inheritance by the death of others. *tances by the death of others.*

28. If there appear on the Hand near the wrist a triangle, or two, with Stars or Lines, and make an Accute Angle, these signify a long life, and great Inheritance from or by the dead, and promise in age, Honour, Riches, and a *Quiet life*, and the more good, the more *Angles, lines,* and *Stars* are found therein.

29. *Two* lines from the first joynt of the thumb, towards the Line of Life, these promise great Inheritance by Succession from the Dead, but if there be but one line, then small Inheritance is signified, but the more in number they are, and of Good Appearance the more Greater Good they Signifie, yet not

not without contentious Law-suites, and Controversies.

30. A Star in any part of the Triangle, promiseth the party to gain Inheritance of the dead, and the more Stars the oftner, as in the Figure following.

31. The *Sister* of the Natural Line (as in the Figure following) clear, and well appearing, signifies Inheritance to come, how much the better the lines appear, so much the greater the Inheritance.

32. *Various* lines, Chequer-wise, appearing in the Wrist, at a formal distance, Prænuntiate Inheritance to come.

33. A *Star* or Triangle in the Wrist of the hand, Presage Future Inheritance but not till Old age, or thereabouts.

Of the quantity of Wives or Husbands. 34. *Lines* extending themselves from the Root of the thumb, over the Mount thereof, so many as there are in the band of a man, so many *Wives*, or *Women* as Wives, he shall have; the same in a Woman, so many *Husbands*, or Lovers like husbands she shall have, if these lines be

be right extended and fair, so many *Wives* or *Husbands*, the person shall be married unto; but if one line be greater then the rest, then the Man shall have one *Wife*, or the Woman one Husband, greater in Riches and Dignity then the rest.

35. As many *Lines* as cut the first Joynt of the Ring-finger, (as appears in the following Figure) so many *Husbands* or *Wives* shall the party have.

36. *Lines* on the Mount of the hand at the end of the Natural line (as in the following Figure) so many *Lines* as there are, so many *Friends* it promiseth, of Strangers.

37. But the like lines inclining towards the Wrist, declares so many *Friends* of the same Nation and Countrey.

38. *Certain* little lines cutting *Sons*: the Line of Life, being well coloured, so many as there be, so many *Sons* they promise, both in the hand of man or woman.

39. A certain line, *Right Subtil*, and well coloured extending from the *Mental* line to the Root of the little finger *Chastity*:

finger, noteth in a woman Virginity, or Chastity.

40. A neat equal line transiting the Mensal line from the natural, towards the Auricular finger (as in the following hand) denotes *Virginity*, and *Chastity*, and the Groffer, and more Equal the Line is, the better signification it hath.

Easie Delivery.

41. That *Woman* that hath the Principal Line strong, keeping a due proportion, and proper terms, all the lines being straight and fair, these presage *Safe, Quick and Easie* Deliverance in Child-bed.

42. The *Palm* of the Hand, long and broad, shews Facility in Child-bearing.

43. The *Triangle* straight and well disposed in the Hand of a Woman, Indicates to her Ease and Speedy Delivery.

Fidelity

44. A *Sound* Spherical Mark, or a Triangle in the Mount of *Jupiter*, denotes Wisdom, and Fidelity.

45. The Letter C. on the Mount of *Venus*, denotes a person Faithful and true.

46. The *Vital* line straight, subtil

oil and well coloured especially towards the supream Angle, noteth a Man of sound Councel, of a subtil Intellect and faithful.

47. The Right Angle straight and well appearing, argues a good Complexion, good Manners, and Consequently Fidelity.

48. Lines branching like Palm Branches in the beginning of the Natural line, verging upwards, indicate Fidelity.

49. The Table Line Continued sufficiently long, Deep, Broad, and Straight, denotes good Complexion, Good Nature, and by Consequence Fidelity.

50. The Quadrangle Right, and well coloured, promiseth Rectitude and Fidelity.

51. Two lines Straight, and equidistant in every Juncture of the fingers, except the thumb, signifies the Person, Man or Woman, Faithful, and of much truth.

This Hand Contains all the Significations of the Foregoing Aphorisms which signifie Long Life.





Characters and Marks in the Hand that signifie short Life, Lust, Concupiscence, Whoredom, and many other ill Qualifications. Behold the Figure Following.

1. **T**He Natural line not passing the Diameter or middle of the Mount of the middle finger, signifies the party to dye in youth.

2. The *Middle Natural* line, pale of Colour, subtil and small, argueth debility and weakness of the Brain, and complexion, and so consequently short life.

3. A certain little Cross in the end of the middle Natural line, opposite to the middle of the middle finger, or the Ring-finger, signifieth death within a year or thereabouts.

4. A Spherical Figure like a round (O) or a Figure like a Y. near the Vital line, discovereth many weaknesses and Infirmities if it be in the supe-

superiour part, *i. e.* In the beginning of the *Line*, it sheweth them past, if in the *Inferiour* part, it noteth Infirmities to come, and death nearly approaching, if in the middle of the *Vital Line*, it discovereth the party to be afflicted with present debilities, and Infirmities.

5. The *Middle* Natural line transiting the Mount of the Hand, implies Brevity of life, and the party to be much afflicted with Rhume in the Head, and the more it descendeth to the *Inferiour* part of the Hand, *i. e.* the outside of the hand, the more speedy death it signifies, but from a Wound.

6. The *Mensal* line makeing an Angel with the Natural line, indicates a short life.

7. The shortness of the *Vital Line*, indicates a short life, unless there be a good appearance of the Sister of the Line of Life, or any other significant Line.

8. An imperfect Triangle in the hand, not appearing alike in any part affirms shortness of life, especially if the lines be small, fracted or hairy.

9. The

9. The *Table* Line bearing an unequal Distance from the Natural line, discovers an evil, and bad Complexion in the party, and consequently short life.

10. If in the middle space between the Triangle Lines, there be not a comly plainness, but of Evil Aspect and colour, it denotes a defect of Heat, and so consequently brevity of life.

11. The *Mensual* line not keeping a Trine Proportion, being Evil Proportioned and Evil Coloured, Fracted, or Hairy, is a signe of short Life.

12. The *Hepatick* or Liver-line, not observing a Trine Proportion, and being intersected with many little small Lines, is a signe of a short Life.

13. The *Teeth* Rare and small, denote brevity of Life.

14. The *Line* of Life continued, Broad, Deep and well coloured to the middle, or more or less, shews health to that time, according to the usual proportionate time in the foregoing Mensuration.

15. Let

15. Let what signes of Death will be in the hand, if the Triangle be found equilateral and well proportioned, there is less danger.

16. The *Sister* of any line being directly against the fraction of any line, much abateth the malice, and the evil signified thereby.

17. Two *Sisters* of the line of Life, on both sides the Fraction in the Line of Life, do consolidate the line, and signifie the less prejudice.

18. It is not to be forgotten that the Position of the *Mensal* or *Table* line in its *Continuation*, *Discontinuation*, *Obliquity*, *Punctation*, and *Fraction*, is the *Radix*, and signal of Sicknesses and Imperfections.

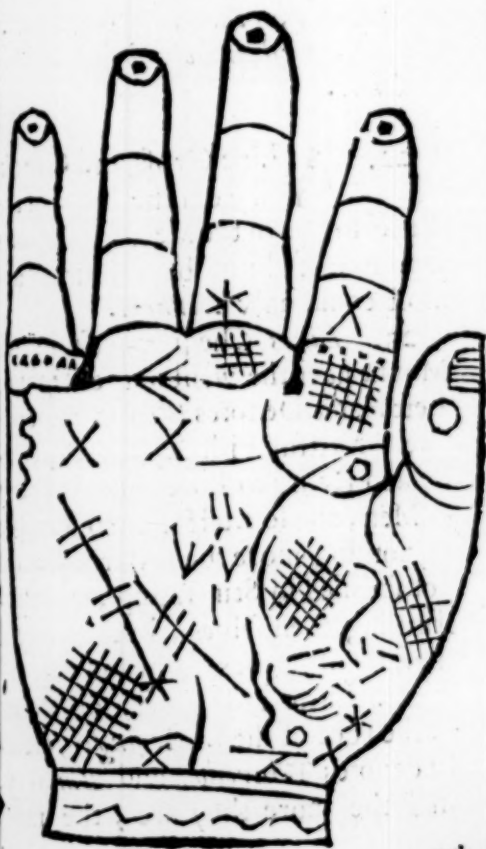
19. A *Figure* like a Ring-worm in the mount of the thumb Indicates much Sickness if not Death.

20. A *Gross* line coming from under the Thumb, from the outside of the hand cutting the Vital and Natural line, in the manner of a Semi-circle, threatens untimely and sudden death, by Intoxication, Poyson or the like.

21. The *Vital Line* interrupted,
and

and reflected towards the Mount of Venus, noteth a mortal infirmity, but if it have Branches, it is the better, behold the Figure.

Signes of short life.



These



These following Aphorisms, and answerable Characters in the Figure foregoing, in the Hands of Women denote Lust, and commonly Whoredomes.

22. **A** Line Gross, and Crooked from the Root of the Little finger to the Mensal, Denotes a person of light behaviour, and most commonly a *Whore*.

23. *Lines* Chequer-wise in the Mount naer the wrist of the Right or Left Hand, Denotes *Women* Superlatively Lustful, with *Infinite* Appetency and Desire to Love the Company of Men, and so Lustful as to Delight in nothing more then Variety, and not satisfied in Stuprating, and Prostituting themselves, but chiefly in these be of various form and colour,

24. Little red Puncts or Points in the root of the Little finger, clearly denotes *Whoredom* and *Baudery*, and the more they are, the more unsa-

unsatiableness is signified.

25. A *Cross* in the Mount of the Hand, near the Wrist, and the Vital Line, whose Branches being intersected by an other line, Declare the most of Wickedness in a Woman, she is Superlative in Whoredome.

26. A thick, dark *Redness* of the Skin in the Face, not clear, implyeth great Luxury, and argueth a Woman to be given to Gluttony and Drink, and the more it is of this Nature, the more she is Luxurious.

27. The *Via Lactea*, or *cingulum veneris* in the Hand of a Woman, denotes her Venereal.

28. The *Table* line Forked at the end towards the forefinger in a Woman, such is, or will be a Cuckquean or Lemmon.

29. The Natural line forked in the end towards the Liver-line, denotes a light person.

30. The *Vital* line, in the Superior part Red, and Crooked, signifies Luxury.

31. The *Sister* of the *Vital* line, upon the Mount of the thumb, long and reddish, is the signal of one that is Whorish.

F

32. The

32. The Mount of *Venus* high, and Elevated with a Multitude of Cross irregular Lines, it is a sign of *Lightness*.

33. The *Table Line* Small, and *Forked*, and the Mount of *Jupiter* Eminently rising, in the Root of which are little Marks like Pricks, differenced apart, usually signify a man to have more then one Wife, and a woman to have more then one Husband.

34. A Little Cross between the first and second joynt of the Fore-finger, denotes great strength, and desire to Luxury, and the man to be a *Mastuprator*.

35. Two or three *Stars* or more, upon the Mount of the Thumb near the arme, denote Defamations, and Accusations, by reason of Women, let such be the more wary of their Company.

36. The Line called *Via Lactea*, in both Hands, Conspicuous and plain, is a very great signe of Effeminacy.

37. The *Tubercle*, or Mount of the thumb, Craticulated like a Grid-iron

high, iron or Chequer-work, signifies that
 person shall bring himself to Pover-
 ty and Want; the same if the like
 figures be upon the Mount of the lit-
 tle finger.

38. A Line Extended from the
 Wrist over the Palm of the Hand, to-
 wards the Little finger, called by the
Arabians, Via Lactea, crost or cut
 with many lines, or with one as a
 cross, appertly shews, great Dam-
 mages, Losses, Ruines in Commodi-
 ties, and ill Fortune by means of
 Women, and Imprisonment, as hath
 been two often experienced.

39. *Black spots* in the Nails oft-
 enimes denote Imprisonment, as
 also declare great Cares, Vexations,
 Affronts and Dildain. Imprisonment

40. A *Star*, or Grid-iron on the
 Root of the finger of *Saturn*, threa-
 ens Servitude, and Captivity.

41 The *Line of Saturn*, passing
 from the Wrist quite over the hand,
 to the Root of the finger of *Saturn*,
 and be crossed by other Lines, it
 threatens *Anxieties, Flights, Perse-*
ction, Imprisonment, and Accusa-
tions, and finally whatever can con-

duce to a wretched miserable life.

42. A *Sperical* figure in the end of the thumb near the nail, (as in the former figure,) denoteth the person to be a *Theif*, and threatens Hanging.

43. The *Table* line ending between the middle finger and the forefinger in the hand of a woman, signifies death in Child-bed, or grievous dangerous accidents.

44. A *Gross* Line or Lines between the little finger and Ring-finger, indicates great pains, and Difficulty in Child-bed, but if there be any Fraction in the Vital line, or the the Natural line have fractions in, or be evil disposed, She certainly dies in Child-bearing.

45. A Line *Gross*, and Red, between the *Index* and middle finger, as in the foregoing figure, presages death in Child-bed.

46. The Palm of the Hand narrow and straight threatens much danger in Child-bed.

47. The *Table* line smal, hairy and intersected with lines, shew great danger in Child-bed.

48. The

life.
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eaten
48. The *Triangle* evil formed in
the hand of a Woman, with inter-
sected lines, prenuntieth Peril of
death in Child-bed.

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49. *Ungrateful* persons are above
all to be avoided, seeing ingratitude *ungrate-
fulness.*
is the greatest Crime, and such per-
sons are known by their hands if they
have a Semicircle like a C. on the
Mount of the Sun, besides, this
noteth him to be guilty of most bad
qualities.

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50. *Many* lines small, scattering, *Perfidi-
ous.*
or Conglomerated together in the
Mount of the thumb, declare Infid-
elity.

tain
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much
airy
hew
The
51. *Two* lines, circling the thumb,
in the last joyn, without incision,
argue a perfidious person, the same
if they mutually cut each other.

52. The *Table line* crooked, and
bearing an unequal distance from the
Natural line, declares Infidelity.

53. The *Supream* Angle Reti-
culated Net-wise, acute or seperate,
prenuntieth infidelity.

54. *Lines* like Scales, or a Grid-
iron much duplicated on the mount
of *Jupitour*, threatens Imprisonments,

and Persecutions, and most commonly by means of Clergy-men, or Church Affairs.

55. Many Lines gross, and inordinate, and disorderly scattered up and down the Mount of the thumb, demonstrate an ungrateful person, and one that will never be true to his Friend.

56. If you would judge of the Virginity of any person by the hand, look in her hand whiles she is fasting, if the Lines be graceful, small and pale, she is a Virgin, but if broad and ruddy, and fracted, infalably she is corrupted.

This being the worst of qualities, shall conclude this ill Subject.

*Ingratitudo in se: Omnia vitia complētiur
Quanto quisque majoribus beneficiis acceptis
non reddit gratia, tanto injustitior apud Stob.
Pudicus est semper sumere, nilque Dure, Mor.
Dixeris maledicta cuncta, cum ingratum hominem
dixeris, Pub Mim.*

*Ingrato homine nihil pejus terra creat, Idem.
Ingratitudo est ventus urens, siccans fontes pietatis,
& fluens gratie, Bernh.*

*Sunt qui pro beneficio reponunt malificium,
Eras.*

*Bis malus est, qui de bene merente, dicit male,
Idem.*

gratitudo, in Lim recipit excusationem Ibi.
 grati m homini, non referre, simile homici-
 do est, quantum crimen est, Deo non refer-
 re ? Amb.

*Of Easie, Quick and Comfortable
 Labour in Child-bed.*

Observe the following Characters-



1. **C**lear straight, and strong
 Lines in the hand, having
 for the most part a *Trine* Proportion,
 and keeping proper termes and posi-
 tions.

rions, are a good presage, that a *Woman* shall bear children with much facility and little Pain.

2. A *Long* large and due proportionated *Palm*, denotes great facility in *Child-birth*.

3. A *Triangle*, as in the figure, well disposed, in the hand of a *Woman*, indicates ease, and great facility in *Labour*.

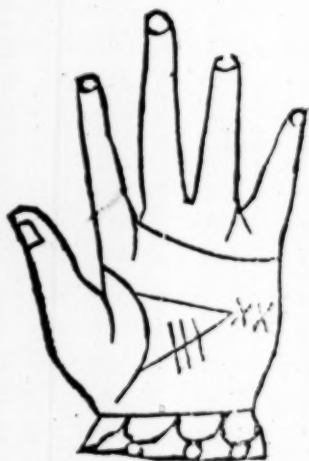
4. The *Sister* of the *Line of Life* fair, and continued from, near the supream Angle, towards the *Wrist*, hath good sign of easie labour, and long life.

5. *Few*, and *straight* lines in the Mount of the thumb, signifie good Labour, and long life.

6. The *Line of Saturn* straight, and well coloured extending from the *Wrist*, to the *Mensal* line, passing through the *Triangle* of the hand, making a near Angle, prefigures easie delivery, and that *Woman* sees her *Grand-children* or great *Grand-children*.

*Of Difficult, Dangers, and Painful
Labour in Child-bed.*

Observe these following lines and
Rules.



1 **T**He *Table Line* entering ,
and ending between the
middle and forefinger, (as in t'e
foregoing figure) in the hand of a
Woman, signifies Death in Child-
bed, or grievous Labour and hard
Travel , especially if most of the
F 5 lines

lines be smal and of ill proportion.

2. A Gross line, single, or forked between the Ring-finger and the little finger, as in the foregoing Figure, is a signification to a woman of dolorous pain and hard labour, that violence will be offered to Nature, or she will dye in Child-bed, the greater and grosser the lines are, the worse the signification.

3. A line gross and red, between the Index and the middle finger to a Woman, presageth death in Child-bed.

4. A Cross or two at the end of the Natural line; either against the middle finger or the little finger, intimates death, on the next child she bears.

5. The Liver line not keeping a due proportion, but crossed with other lines, denuntiates to a woman death in Child-bed.

*Hæc nos in universum hucusque suffe-
isse prefatos sufficiai.*

*Agunt autem sidera in res inferi-
ores, colere, lumina, vocem, & aspectu.*

*Totius corporis temporales (ut ex-
galeno*

galeno medici constanter affirmant)
ex tractu solius vole manus precipi
potest.

Humana manus (teste Aristotele)
facta sit tanquam instrumentum in-
strumentorum, in humano corpore, &
organum organorum.

Nonne vides hominem, ut celsos
ad sydera vultus

Extulerit Deus, ac sublimia finxerit
(ora.

Sed reliquis pronam finxit humi-
faciem.

FINIS Libri Chiromantie.

The Lines in the Forehead as they are
govern'd by the Planets, the Ground
of Judgement by *Metaposcopy*,
with the Position of
the *Moles*.



THE
SECOND PART
Treating of
PHYSIOGNOMY,
And
MOLES.

WHEREIN
Is most Accutely and Plainly Discerned,
the *Physiognomical* Sumptomes and Ca-
nons of *Sickness, Health, Life or*
Death, in the Sick.

Also the whole Nature of *Man* Rationally
Considered, in all Respects, Qualificati-
ons and Conditions, according to every
Temperament, from every distinct part
of the body, as necessary for *Physi-*
cians, and most people to
know. *ut panis quotidianus*

Lastly, A delightful and Pleasant Discourse
of the *Natural Moles and Marks* of the Body,
(*in this fourth Impression*) newly Added
by the Author, R. S..

*Si quid est, quod homines juvare possit, hoc præstat
Physiognomia, Polemon.*

*Ex fronte & vultu, etiam in ipso oris silentio, Natu-
ra loquitur Adamantius.*

Ex specie mores dignosci posse, Cleanthes.

Omnia Remedia in scientiis Celantur, &c.

Printed for G. Sawbridge, 1775.

The Position of the Planets and Signes,
as they govern the Head and Face,





By way of Prologue to the following Rules of Philiognomy.

Philiognomy is that most Noble Ingenious and Useful Science, by which, in all Ages, the Manners, Constitutions, Affections, and Inclinations of men were use to be, and now are, discerned and known, Siquidem vultus proditor est animi, the Countenance is the Index, and detector of the heart, the very Demeanour and Deportment of the Body in Walking, the Voice, the Motions of the Head, and Eyes, saith Aristotle are pregnant & External Notes and Signs of the Internal Cogitations, all which are contained within the verity of Philiognomy, Lucius Scilla, and Caesar Dictator being guided by this Natural Science have very often apprehended the adverse Manners, the obscond Treasons, and Latit Treacheries of their Enemies, by their Countinancies;

cies; and in their Physiognomies have seen such apparent Sumptomes, of Treacherous hearts, that they have exactly known how to defeat their purposes, as Horace oft inculcates. And Plautus lets not to delineate Vicious Persons from their Physiognomical Aspects, and strongly maintains that those which have vicious & infamous Marks & Characters on their Bodies, are Really Vicious, and Infamous: And furthermore, the Epigramatique Poet, shews himself not altogether Ignorant of Nature, when he sharply Taunts Zoylus to be the Worst of Men, by having the Worst of Marks upon his Body. Therefore the Academick and Peripatetick Philosophers testifie *Animam nostram corporis habitum sequi*, The inclination of the mind follows much the constitution and temperament of the Body, Amongst whom Plato the most eminent in his Physiognomie, writeth in these words, *Homo qui membra habet similia alicui Animali, illius sequitur naturam*; That Man who is composed in his Members, like any Animal; hath inclinations answerable to the Nature

Nature of that Creature: As for Example, He whose Nose resembles the Eagle, is inclining to the Eagles qualifications, viz. Magnanimity, Rapine, and Cruelty. And those which in their Countenance resemble Dogs, are judged by the Metoposcopists, to be a like in Conditions, as Wrangling, Snarling, and Scolding, he Exemplifies this in many other Animals; And Baptista Porta doth the like, which for Brevity sake I omit. There is a Physiognomical Science had of the Natural Passions of the Mind, as also of the Accidents of the Body, and Alternately of the permutation, and variations of either; What followes is only conversant about the contemplation of these two, Viz. The Complexion, and the Composition of the Body-humane, so as by the Exterior Signes thereof, As the Colour, Stature, Manners, and Figuraticn of Members, the intrinsecal Qualifications of the Heart and Mind are apparently and clearly manifested. In brief, dismissing all Tautology, and multiplicity of words. Any Person (by this small Epitomy) may most easily and
sa-

*satisfactorily Furnish himself with
these great Jewels of Knowledge,
which are here and there with much
Labour, found scattered up and down
in the vast Volumes of the Ancients.*



CHOICE, NATURAL,

And

PHISIOGNOMICAL,

Signes of all Parts of the

B O D Y.

And first of the corporal Signes, of
Sound and Sick Persons, from
the four Complexions.

Signs of a Hot Complexion, are

1. **T**He body naturally Hot,
which Grow well and
quick, as appears in Infants, quickly
Fat, and quickly Lean, the Full ap-
pearance of the Veins, strong Lungs,
and

and *breathing* apparent, *Voice*, firm, strong and Bigg, of great Ability, as to *Venus*, of strong *Appetite*, they *Eat* well, *Digest* well, and bear it well, they abound much in Hair, having it thick, and in fir places strong and brisly which is caused from the great Heat the Heart diffuses, into the Body, as is manifest in the *Lyon* and *Cock*.

Corporal Signs of a Cold Complexion.

Bodies naturally *Cold*, Slowly, and feebly grow and increafe, not subject to be fat, Veins big and apparent, breathing weak, hardly perceived; the *Voice* subtil, small and sharp, *Weak* in *Venus*, of small *Appetite* *Eat* little and *Digest* worse, and bear it ill, the skin *White*, or of a *Rosy* colour, the hair extended, long and small, whether black or white they are very timorous and fearful, and weak to labour.

Corporal Signs of a humid Complexion.

They have *Soft* skins and are delicate

licate in touch, *joynts* little *appearing*, and *weakly*, of small fortitude, impatient, and uncapeable of enduring Labour, they are by *Nature* Timidus and Fearful, apt to be disturb'd at every thing, they *sleep* not well, but are oft incited to *Luxury*, few hairs on the Body, their hairs are small long and smooth, their eyes oft subject to water as if they wept, of a good *genious*, and very apt to Learn.

*Phisiognomical signs of a Dry
Complexion.*

These bodies are *Dry* and *Sharp*, in touch, Lean of *Flesh*, strong to Labour, and durable under it, they *Feed* freely, and heartily, their *joynts* of their body are very manifest, and seem big by reason of their dryness, and Leanness of flesh, the *Hair* is Gross, Rough, and Crispin.

Signs of a Temperate and sound body.

They affect Meat and Drink with moderation, they Savour, Rellish, and

and Digest well, they hunger at convenient hours, and conveniently affect refreshment, they are apt to Mirth where they find it promoted, they sleep Moderately, Comfortably, and Quickly, they are alacrious and cheerful in carriage, walk and stir nimbly and cheerfully, seldome or not at all subject to sneezing, they feed not hastily, but Moderately and Meanly, Fresh and well coloured in Countenance, hot in touch, in all the Five Sences vivacious, strong and capacious, sureable and agreeable to the proper convenience of Age, Body, and present time.

Signs of a Distempered and Unhealthy Constitution.

A Distempered and unsound Body, is in all respects unlike to a sound and healthy Body, for they Eat with a kind of Loathing, wanting Appetite to Meat, and Drink, Digest ill, the Stomak makes no good Fermentation, the Taste and Smell, are disabled from performing their offices.

fices, they are of Soure, Melancholly and Peevish Deportment, rather sighing, then laughing, they sleep little, or have disturbed sleeps, they are dull as to Action, and move slowly, they seldom or never sweat, they Gape, Yawn, or Sneeze often, often stretching out the Armes, and Retching, Pale or ill coloured in the face, the Sences not lively; Impatient of Labour, very oblivious, they Spit much, abound with superfluous moisture in Ears and Nose, the Flesh is Faint and Relax, the Hands and Feet oft affected with a faint moisture, and the Eyes given to water. And whereas the *Inclination* of the *Body* to sickness, being not timely Observed, oft-times brings violent sickness, and Accelerates *Death*; especially in the Countrey, where the Poor helpless people (for so in this sence I may call all) by their remoteness *from* or the want of Able Means, are surprised with inevitable Distempers, therefore I will premise some plain Rules, how every capacity may perceive an Approaching sickness, and so in time consult the
Reme-

Remedy, before the distemper too strongly and violently Invade and Assault Languishing Nature.

And in the second place; whereas much Detriment often times befall both the sick, and their Friends by Reason of the ignorance of their present Condition. To the sick, when having the *Symptomes* of Death upon them, being not known by their Friends, are oft flattered into a careless, Hopeless expectation of longer life, and so frustrated of a due preparation for Death: Many evil consequences likewise accrue to the Friends, by not observing the *Mortal Symptomes* appearing, as that they address themselves not rightly to the sick; and that very oft, they too long deter the Settlement of the Worldly Estate to their great Prejudice and discontent of the Departing Creature, wherefore for prevention of these great inconsiderate, yet Necessitated Inconveniencies, I shall here propound the most, and most usual *Symptomes* of approaching death, proper to any distemper Afflicting Nature.

And

And First, Note these Signs which follow, which being discovered in the Physiognomy, argue an inclination of Diseases, fit to be known of all, especially Physicians.

ALL Physical Physiognomists hold, that the *Rheumatick* distillation of the Eyes, being inflamed with Redness, argue much superabounding Humidity of the *Brain*, and *Flegm*; and that the ample greatness of the Nostrils, argueth *Dulness*, *Stolidity*, and *Debility* of Sense and Reason; but when the Nose is *Blewish*, *Wan*, or of a *Ledish* colour, having little Red Specks, or Veins like *Fibres* interwoven as it were, this argues a great *Heat*, and dryness of the *Liver*; so the face *Red*, discovers a *Hot* Complexion; *Blew*, *Pale*, or dark in colour, Indicates the depth of *Melancholy*; but if *White*, and a clear palish hue, denotes a Cold and *Flegmatick* Constitution.

which The Body inclined to sickness and distempers, is quickly and timely discerned by observing these following Rules.

As First.

THE Colour of the Face and Body Yellowish, the Amplitude and Distention of the Veins, a weary, heavy irksomeness in the Sight, a Dulness and Unwillingness to Motion and Action, shew a Plenitude and fulness of the Vessels, replete with gross Humors.

Rule 2.

The Sense and Animal Spirits oppressed with Melancholly, Heavy, and Discontented, the Face looking Dull, and Gasty of colour, Swollen, and puffed up, a painful wringing Grief in the Body, after the reception of Food, these Symptomes indicate Obstructions.

Rule 3.

The Involuntary falling of Tears from the Eyes, the Quaking of the Lips and other members, the Oblivion of things past, the Ignorant
G sence-

senselessness of Present, much Heat, vehement cold, difficulty in Breathing, Pain of the Head, if these Symptomes appear in any Critical time, they presage a future conflict of Nature, a Sicknes at hand.

Rule 4.

The Dullness and Rhume of the Eyes, the Redness of the Nostrils, the stretching and extention of the Midrise and short Ribs without pain, difficulty of Aspiration, an inflaming, and smiting pain of the Head, the Nose and Face, itching pain of the Temples, *Presage* a future, acute sickness, with Efflux of Blood from the Nose.

Rule 5.

The *sadness* of the Face, and darkness of the Countenance, straightness of Breath, Heah-ach, the trembling of the lower Lip, the Spittle much and thin, the extension of the Navel in accute diseases, and about a critical day, argues a necessity of Vomit.

Rule 6.

If in a *Critical* day, the Hair stand up roughly after Evacuation, it Denotes a good Crisis. There

There are many other Phyllognomical signs, which not only shew the nature and progression of the Crisis, but also the Reason of future Diseases, and the disposition of the present, which are worth the study of every Artist, but too long here to insert.

Next in these Cannons that follow, are Explicated the Pregnant signs of approaching Death.

Cannon 1.

IN this is found an approved verity amongst the most Excellent Philosophers, and by the most judicious Phylicians comprobated; that if the Sight or Image in the Ball of the Eye of the Sick Party, appear not as formerly, or wontedly it did, it is a certain Argument of an instant speedy death.

Can 2.

If the Eyes sink into the head, hiding themselves in the concavity of the holes deeper then ordinary, it is a presage of Death, unless the Pulse

testifie the contrary ; For a noxious fume from the *Cerebellum*, or hinder part of the Brain, penetrating the branches of the Opticks, rendreth a Chrif탈ine constraeted Hardnefs, from whence it is, that the Eyes in a Convulsive manner are drawn inwards.

Can 3.

If the *Eyes* (in the sickness) be turned into a blewish Azure, or reddish colour ; it is an Index of death quickly to ensue.

Can. 4.

When the *Nose* groweth suddenly sharp, and is pale withall in the time of his painful fits ; denotes the danger of instant death : The writhing or depression of the Nose, signifies the same, as also the distillation of a pale yellowish water from the Nose.

Can. 5.

If the *Mouth* be observed to open for Air, as if the Membranes, or Ligaments of the Jaws were loosed, the Disease being violent, Prognosticates death shortly to ensue.

Can. 6.

Can. 6.

If the *Teeth* seem smaller and longer than usual, as also being rough, is a sign of a speedy end.

Can. 7.

If the *Skin* of the face, and other parts be converted into a pale, yellowish or ashy colour; it is a bad Omen to the Sick.

Can. 8.

If the *Sick* party languishing, suddenly grow worse, and after a long pale wanness, his Face and Cheeks come to be ruddy, it shews the Patients case to be desperate.

Can. 9.

If in the Height of his Sickness, his breath stink, changing from what it was before; it is an Argument of approaching Death.

Can. 10.

If the *Sick* party in his extremity begins to *Stammer* and *Faulter* in his Speech, and cannot pronounce his Words without Imperfection; Experience shews it to be a sign of Death, in like manner if the Voice change small or very hollow.

Can. 11.

If the *Spiration* and *Breath* seem to be fercht up from the Lungs, with much difficulty and pain, being fumously gross, it is an ill omen.

Can. 12.

If in the extremity of Sicknes, the Roots of the Hair, and Nails, and Teats, and the bottome of the Feet change colour into a wan blackness, it is an evil sign.

Can. 13.

If the *Intestines* come forth at the Fundament, by reason of acide and sharp humor, death is to be feared.

Can. 14.

If the Face and Lips suddenly change into a pale earthly colour, it is a sign of death, especially if the body be very weak.

Can. 15.

The *Darkness* of the White of the Eyes or ablation of the sight, the writhing of the Eye-brows; In like manner the crooked, and wry-squinting with the Eyes, in acute Diseases; signifies evil.

Can. 16.

The smalness of one Eye, water flowing

flowing from the Eyes, and chiefly one eye, a dry bleardness of the eyes, the sight fixed, a vehement eager opening of the Eyes, white Pulses appearing under the Eyes; all these are Mortal signs.

Can. 17.

In accute diseases, the Face shining, Smooth, a Flux of the Belly, not hungry, and inclining to sleep; are bad signs.

Can. 18.

Sleeping with the Eye-lids open, and the Eye-lids dry, is a mortal sign.

Can. 19.

The Exitation, Inversion, and contraction of the Ears, and the loss of hearing in accute diseases, is deadly.

Can. 20.

The grating of the Teeth, their colour being dark, Pale and Clammy, and the often cleansing them without cause in accute Diseases, are Arguments of death.

Can. 21.

After sweating to tremble, quake, or have the Hair stair, in accute diseases.

eases, a cold sweat, chiefly about the Neck and Head, is an evil sign.

Can. 22.

The *Blackness* of the Tongue, stench of the Mouth, crooked writhing of the Lip, the mouth opening without Yawning, like a grain or small Pea upon the tongue, with the desire of hot things, are Arguments of death.

Can. 23.

The contraction of the Testicles, and Yaid; Arguments of death.

Can. 24.

A hot Vapour from the skin, with a cold breath, and the coldness of the extreame parts, are Arguments of death.

Can. 25.

The Singultus, with a Yelking, following Vomiting, or a Flux of the Belly; In like manner the Flux of the Belly much with debility of parts; The Jaundies before the seventh day, with Leanness, are Arguments of approaching death.

For the benefit of my Countrey-men,
I will here sub-joyn certain proper
qualifications, whereby every man
may rightly judge his own Tempe-
rament, and thereby much benefit
himself in the preserving his
Health, and help himself by the
means of Physick.

The sign of the Cholerick Tempera-
ment are, ten.

1. **T**HE Habit of the body hot
in touch, dry, lean, hard
and hairy.
2. The colour of the Face yellow.
3. A Natural siccity of the mouth
and tongue.
4. The Natural Thirst great and
frequent.
5. The Mobility, Activity and in-
quietude of the Body.
6. The Pulse Hard, Swift, and
beating oft.
7. The Spittle bitter.
8. The dreams are most of yel-
low things, of brawles, fightings,
and quarrels.

9. The Urine Subtil, Thin and yellow.

10. The Nutriment converting most to yellow Choller.

The properties of a Flegmatick Constitution, are chiefly Ten.

1. **T**he habit of the Body cold and moist, in touch soft, Fat, Gross, and not hairy.

2. A constant Natural whiteness or wanness in the Face.

3. The Superfluity of moist Excrements, as Spittle and Snot.

4. The Urine white and gross.

5. The Pulse Weak, Slow and Rare.

6. The Appetite of thirst little, seldome desiring Drink.

7. The Dreams most usually of White things, Floods, Inundations and all actions or accidents belonging to Water.

8. Sleep much, and frequent.

9. A slow unapt dulness of the body to Exercise.

10. The Chyle most converted into Flegm.

The Signs of a Sanguine Constitution in Eleven Particulars.

1. **T**He habit of the Body hot and moist in touch, Fleshy, Soft and Hairy.
2. The Colour of the body fresh, sanguine and lively.
3. A Natural and constant blush in the Face.
4. A Plenitude, and natural swelling of the Veins.
5. The Pulse moist, soft and full.
6. The Urine red and gross.
7. The Spittle sweet.
8. Dreams most commonly of Red things, of Beauty, of Feasting, Dancing, Mulick, and all jovial Recreations.
9. A continued habit of pleasantness and Affability.
10. Often affecting Jest, Mirth, and Laughter.
11. The Food converting most into Blood.

The Signes and Symptomes of a Melancholly Temperament.

1. **T**He Body in touch Cold,
A Dry, Hard, Lean and
Smooth.
2. The Body of a Dark, Dull,
Gloomy, Leaden colour.
3. The Spittle little in quantity
and fowre.
4. The Urine subtil, blewish and
pale.
5. Pulse little, rare, and hard.
6. The dreams often of black and
terrible things, as of *Spirits Ghosts*,
of Infernal Apprehensions, of *Choa-*
ling, *Heading* or *Hanging*.
7. Much Sorrowful, and subject
to Grieving.
8. Much and often oppressed with
fear.
9. A stability in Cogitations, and
constancy in performance of the
thing intended.
10. The Dyet increasing and con-
verting into Melancholly.

The Brain and Heart are the two regal and principal parts of Man, of which Nature renders divers Physiognomical Symptoms, which be observed as followeth.

Signes of a hot Brain are

1. **A** Natural Heat, and Redness in the face.
2. The suddain growth of Hair.
3. The hairs hard, crisping, or very black, and quickly growing bald.

Signes of a cold Brain, are

1. **A** Natural wan paleness in the face.
2. The slow growth of hair.
3. The hair straight, flag, thin, and oft-times yellowish.

Signes of a Dry Brain, are

1. **A** Paucity of the Excrements in the Eyes, Nose, Ears and Pallat.
2. Hair hard, and quickly bald.
3. A quick sharpness of the outward senses, and the sleep seldome and little.

Signes

Signs of a moist Brain.

THe superfluity of Excrements at the Eyes, Nose, Ears, and Pallar

2. The Hair Soft, and long continuing.

3. A Lazy, Dull Stupidity of the outward Sences.

The Symptoms of the Heart being hot, exceeding the temperament are;

1. **A** Great and frequent respiration.

2. A strong, swift, and frequent Pulse.

3. A large and hairy rough breast.

4. Alacrity to Action.

5. Hasty and rash Anger.

Signes of a Frigid and cold temperament of the Heart: Are,

1. The respiration small and rare

2. The Pulse small, slow and rare

3. The breast narrow and smooth or at least, covered with small and faint hairs.

4. A dulness to action.

5. Anger slow and Moderate.

The Symptomes of a dry Heart; are

1. The

1. The Pulse sharp and hard.
2. Anger long continuing, and implacable.

The moist Heart hath these symptoms of discovery.

1. The Pulse sharp and hard.
2. Anger quickly passing and transient.

Pleasant Physiognomical Observations from the quantity of the body.

THE Body very small signifies a Man partly *Ingenious*, partly fit for *Action*, and partly *Loquacious*; the reason is, because the Vital Spirits in a small body are the more contracted, and therefore the more strong; and in a little Body so small is the space between the *Heart* and the *Brain*, that the Vital Spirit doth with much *Celerity* ascend; from whence it comes to pass that Nature oft-times supplies in *Wit*, what is wanting in *Body*, and from hence it is that Creatures of small body are so ingenious, as the *Ant*, the *Bee*, the *Spider*; and the like: And Hi-
story

story inform us, that many *Wise, Prudent, Stout, and Courageous* men were of small Stature in Antient time, as *Ulysses, Alexander the Great, Horace, Aristotle*, and many others. And on the other side, (for the most part) a *big and Large* Stature, is a sign of a dull, slow, and timorous Person; The cause hereof appears, because the Vital Spirits in a large Body are dilated and dispersed, and great is the distance between the Heart and the Brain, so that the Spirits cannot easily, or without prejudice, make their ascent; As for example: the *Crane*, being a fowl of big body, and long neck, is of a heartless, fearful, foolish condition; and *Ajax* is reported to have been large of Body, and furious, and foolishly disposed in his mind: And lastly, a body of middle stature, that is neither over tall, nor over short, is a sign of mean Nature, and best composed manners.

The Application of this Doctrine is rightly made, when the Physiognomical Rules and Signes, are rightly applied to the Inclinations and Natural habits of Men: Concerning

ing which, observing this Caution, when you see a man suspected of any Vice, or supposed to be Naturally indued with any Virtue; Have recourse to these Rules, and behold *Him*, and you shall see *All*, or *Most* part of those signes of Virtue, or Vice, shall herewith concur.

Hitherto we have briefly in general considered the manner and means, by which *Physiognomists* conjecture the qualifications of the mind, from apparent proper signs in the body, now its necessary we consider the more particular parts of the body, which are proper to our Method; to which end it shall not seem tedious to us oft-times to inculcate the Natural causes of things, well weighing, that if any persons should be so morose and peevish, that this discourse should not please them, *Naturalium causarum aucupio, ex Philosophiae fontibus petito, satisfacturos*, they might the better quench their Chollerick thirst, by tasting those clear streams that issue from the pure fountains of Philosophy, and

and according to *Aristotles* Method, *A capite parte omnium nobilissima protinus exordiemur*; The Head, which is the most Noblest part of the whole body, shall be the principal Subject of the ensuing Discourse. The Head is the Magazin and Treasure-house of all the Sences, in the which the principal part of the Soul hath its Regiment and Residence, *Ibi enim visus, auditus olfactus & Gustus loci brevi inter capedine continentur*; The Sence of Seeing, Hearing, Smell and Tasting, are therein contained, and act their several parts in their proper times, within that little small capacity; therefore is the *Head* the principal part, from which presages of Future concerns are to be taken. The Breast, and other parts of the Body (from whence much might be gathered) are not so proper parts to contemplate, by reason they are obsconded and oft times veiled from our sight; we read in *Platoes Timæo*; *Caput non solum principale dici, sed etiam totum in corpore*; the *Head* may not only be said to be the Principal part, but also

the whole *totum*, in the Body, to which, all other Parts and Members are subservient, *Deum* (saith Divine Plato) *Capitis figuram ad mundanae rotundationes similitudinem compe- gisse, in eoque duos illos animae circui- tus interlocasse, ac esse membrum cor- poris divinissimum, & reliquorum fa- cile princeps, cui totum corpus subes- se connexum, ac parere iusserit, mens* (as saith Lactantius) *in summo capi- te collocata, tanquam in arce sublimis speculatur omnia & contuetur: Pileo, Hippocratis imagines contegebantur, ut significaretur quam maxime custo- diendam partem illam: nam in ea, tanquam Domicilio, princeps animus residet & intelligendi beneficium po- situm est.*



The

The Position of the Planets and Signes,
as they govern the Head and Face.



CHAP. I.

Having Premised these General considerations, I shall proceed to choice, Select, and particular Physiognomical Observations on each part of the Head and Face.

ANd first of the *Hairs*, though not properly a part of the body as being an Excrement, yet a comely Ornament and of great consequence to be considered in *Physiognomical* Observations, which we shall the better understand, if we first assign some Notions referring to its Nature.

The Hair is briefly defined to be a hot and dry Vapour, sent through the Pores, by nature indensated & siccatized by the circumambient Air, which is manifest in Antient and Saturnine Persons who are subject to depilation, through the perpetual abounding cold that is in them; The Chollerick temperament sends forth Bushy, comely Tresses, unless adust humors over much abound, which then produceth, Rough, Frisly, retorted Hair,

Hair; the cause of which Physicians ascribe to the *Pores*, which being *Prefracted*, so dispose the hair, on which we ground our judgement, finding that comly, tender, smooth, soft, gentle hair, denotes a tender, soft, gentle, peaceful, remiss, timorous Nature; Strong and gross hair, implies a strong, bold, robustious, fallacious, yet Fortunate Nature: There are some whose Foreheads are *Hairy* and *Temples* brisly *Hairy*, to these we attribute Luxury, Vanity, and Arrogance: *Hair* on the head crisping much, if it be hard and rough, always signifies a disingenious Wit, and a Cowardous, Idle, Sloathful, Sluggish Lither, unmanly Nature, which he prefers before all ingenuity; Hair crisped like horns in the Angles of the Temples, or Bushy, making Angles on both sides the forehead, denotes a person implicated and addicted to some grievous Vice beyond other men. But that hair, better then the which is not to be found, as being the best, and signifying the best of conditions, is a lovely shining, clear, dark brown,

verging toward blackness, of these we must pronounce them, Prudent, Studious, Faithful, and Honest; the pale whitish, and pale yellow hair; the Chesnut and fair brown comes very near the other in Virtuous significations. One thing more which falls in our way from the degrees of Physicians, is necessary to be added, viz. those whose hairs grow Gray or Whoarish prematurely, sooner than the ordinary course of Age, are signified to be *Incontinent*, *Unchast*, and *Unconstant*; Furthermore, *Alexander Aphrodisius* Notes, that, that humour which in men desolves into hair, in women is converted into Menstrues, or Milk, if capable of pregnancy; and those women which have Beards on their faces, are esteemed strong *Viragoes*, and most desirous of, and insatiable in *Lechery*.

Therefore we particularly observe from the *hairs*, that if they be plain, long, smooth, and soft; they signify naturally a timorous heart and weak nature, peaceable in company, every way meek and pleasing.

2. *Hairs* gross, brilly, and short, sig-

signifies a man strong, bold, confident, unquiet and restless, vain-glorious, oft fallacious, a great lover of Beauty, yet more simple than wise, unless Fortune more then ordinary favor him.

3. *Hair* much, crisping and staring, signifie a man of a Rude, Dull Genious, or of much simplicity, or both.

4. *Hair* much, and staring upon the *Temples* and Forehead, so that it may be said to be *hairy*, indicates the person simple, Vain, Luxurious, easie to credit others to his hurt, in speech and Behavior, Rustical, dull of Wit.

5. *Hair* much elevated, brisly, and crooked, turning in Locks, signifies the person exceeding simple, audacious, Proud, of dull capacity, yet quickly rash and angry, a Lye, Luxurious, Malitious and Presumptuous in Evil.

6. Who hath the *Hair* in the Angle of the Forehead, brisling and staring like a Hedg-hog, or part thereof, staring, and part bald; is signified to be simple, partly malicious, yet very

very formal and Ceremonious.

7. Who hath the *Hair* on all parts of the Head, very much, and thick, is signified to be Luxurious, of good Digestion, Vain, Cruel, of bad Memory, desiring much, yet performing little; and unfortunate.

8. Red, or redish *Hair* is a signe of Envy, and bitterness, the person is signified to be falacious, proud, and ill spoken.

9. *Hair* very *Yellow*, and fair intimates the person to be of affable condition, of excellent good Nature, a lover of Honour, yet withal vain-glorious.

10. *Hair* very black, signifies a Nature inclineable to all things, but more to good then evil, studious, and Industrious in his Office, and Functions, secret and faithful, yet not very Fortunate.

11. *Hair* Whitish, like a grey, and thinning, signifies a person of very good condition placent to all things, yet timorous, bashfully-modest, of weak constitution, yet of good capacity, hard in dealing, yet fortunate.

12. A mediocrity in the *Hair*,
H both

both in quantity and colour, signifies a good complacent Nature, inclining to good, loving a peaceable and quiet life, affecting neatness and good manners.

13. Who hath Hair resembling age, white, being young and inclining to baldness; is inclinable to Luxury, vain audacious, instable and loquacious.

Of Judging the Nature of Man from
the Aspect of the Forehead
and Brow.

CHAP. II.

I Am not ignorant of the Old saying,
Quam nihil fidendum in fronte sit,
That the forehead is not to be trusted,
because Mutable, and suddenly is
changed with every passion; yet this is
worth our Observation, and Experience
convincerh, that many people, nay
the most, are not better discerned then
by their foreheads, which hath gain'd
such credit, that it is become a com-
mon saying, *Perfrictæ frontis esse,*
Bra-

Brasen Face, of such that hath cast off
all Virtue, Shame, and Modesty, for
that Bashful, Graceful Modesty, ap-
pears in no part so much as in the
Brow and Eyes, which being granted
it will not be inconvenient nor prepo-
sterous, if we take our Rise from the
Forehead, and prefer it before other
Parts, in this case of judging. There
are some foreheads plain and square;
others high, others low, and different
reasons for all these, that the reason
thereof may be the more perspicacious,
we shall briefly open every particular,
though that forehead which like a
promontory is round & elevated, with
most, is held the best, especially if the
rest of the head concur and simulate.

To proceed, In the first place

1. **T**HE Forehead round, and
the Temples Elevated
therewith, signifies a liberal Na-
ture, one that will be liberal and free
to his Friends and kindred, of a clear
spirit, joyful, of a very good in-
tellect, tractable, and kind to all, and
virtuously adorned with many Gra-
ces.

H 2

2. Who

2. Who hath the *Forehead* plain and smooth without lines or wrinkles; is signified to be litigious, contending for trifles, vain, fallacious, more simple then wise.

3. The *Forehead* small in every part (as it were) contracted, signifies a simple person, quickly angry, a pettish nature, easily credulous, yet talkative and complemental.

4. A *Forehead* neatly round in the Angles of the Temples, so as the bones seems to appear, smooth without hair; signifies a person of good Genius, clear intellect of much courage under evil, magnanimous, desirous of Beauty, of cleanliness, and of Honour.

5. That *Forehead* that promanates out like bones standing out in the Angles of the Temples; intimates a person vain, unstable, light and weak in all things, simple and of mean capacity.

6. A *Forehead* swelling in the temples through grossness of flesh, like cheeks swollen out; implies a great spirit, proud, wrathful, yet of a dull genius.

7. A wrinkled *Brow*, hanging over the *Nose*, whether it be pitted or Furrowed or no; denotes a person magnanimous of great wit, yet Tyrannical, and of cruel fortune.

8 A *Forehead* large in every part and somewhat round, without hairs, and something bauld; signifies a person Audacious, of able wit and understanding, yet sagacious, malicious, magnanimous, very wrathful, not much affecting legality, and therefore inclinable to lying.

9. A *Forehead* very long, high and round, making to the chin an acute figure, (which we call Long Vizage;) intimates the person to be weak and simple, indifferently honest, yet of a froward and cross fortune.

10. A *Forehead* very big, exceeding the symetrical proportion of the face; notes the person slow; dull, idle, full of folly, this is a symptome of a *Phlegmatick* Constitution.

11. A *Forehead* exceeding fleshy, signifies a person addicted to sorrow, this proceeds from the imbecillity of a cold and moist Temperament.

12. A *Forehead* high, answering in proportion the 3^d part of the face proclaims a man of Noble mind, honorable, just, and full of Magnanimity.

13. A *Forehead* vehemently high and long, shews the person to be Peaceful, Discreet, and of good counsel.

14. A *Forehead* without lines shews a man to be Effeminate.

15. A *Brow* rightly formed every way, according to Rules of right Symetry; declares the person Just, Liberal, Excellent, well mannered and laudable in all his Deméanors &c.

*Judgment Derived from the
Eye Brows.*

CHAP. III.

1. **T**He *Eye-Breese* over-much Distant, starting and elevating themselves in frequent Motion; signify a man animosus, Proud, Vain-glorious, Audacious, very nice and curious.

2. Who

2. Who hath the *Cilia* or *Eye-breefe* declining downwards when he speaks to another, as if he beheld another closely under them; is signified to be very Malicious, Fallacious, Untrue, Treacherous, Tenacious, Sloathful, Secret, and of few words.

3. The *Eye Brows* bare, or very few hairs; intimate a person simple, plain, weak in parts, easie credulous, and pleasing in company.

4. *Eye breefe*, naturally plicated downwards, as if crisped or curled, signify a person Shameless, Dull, Suspicious, Tenacious, Envious, apt to Seduce.

5. The *Cilia* very short and white, or fair in colour; signify much complacency, yet faint hearted, bashful, easily and quickly beleiving any one, and very mutable.

Of the intercilia, or space between the Eye-brows where the Nose beginneth.

CHAP. IV.

1. **T**His space being narrow, the *Eye-brows* near meeting together, signifie a person tenacious, envious, close and secret, sagacious, a great delighter in trifles, and niceties, of vain laborious fortune, more cruel than merciful.

2. The *Eye-brows* meeting and united on the top of the Nose, notes morose, and sordid conditions.

3. This space between the *Cilia* or *Eye breefe*, being long and much distant, intimates a person of hard capacity, of subtil intellect, of great confidence, of much fidelity, of clear and perfect friendship.

4. A mediocrity in this space, signifies the best of manners.

Of the Temp'les of the Head.

CHAP. V.

The Temples are that part which circumferates and bounds the Forehead, and are bounded by the Eares.

1. Whoever you inspect to have the Temples Hollow, Deep, with dents or holes; is signified to be crafty, deceitful subtil, guileful, fraudulent, cruel, fierce, terrible, dreadful rough, and horrible: *Suetonius* describes *Caligula* to have such Temples, a lofty proud, haughty disdainful, cruel terrible Countenance; he delighted in all cruelty, his cruelty fiercenes & tyranny he discovered in his Youth, in delighting to be present at all Executions and Torments. *Tiberius* the Roman Emperor, most sadly verified this, in his most horrid and formidable actions, he murdered all his friends and kindred by Poyson, which he thought favoured not his tyranny; he kil'd his own Brother, and compel'd his Father in Law to

cut his own throat with a Rasor; the very Senators in His open beastly plays, and publick Games, were the Objects of his Cruelty, and spared not to Execute his most cruel Rage upon them, and would oft say, *Utinam P. R. unam cervicem haberet*, that the people of Rome had but one Neck, *ut scilicet uno ictu eum pectus exscindere & delere possit*, that he might Lop it off at one blow, with such insatiable cruelty was his inhumane, fierce, and cursed spirit fired.

2. The Temples abounding much with strong bristly hair, greatly argues Luxury, and these are similitated to the Goat, who is a falacious creature; and a Natural cause may be assigned for this, For much and strong hair on the Temples, is caused from the veines and arteries, (which are terminated in that place) overmuch abounding with blood, and Hair abounding more there then elsewhere, argues an excess of Seed, as *Hipocrates* affirms, that the Veins in the Temples being opened, debiliteth the Seed, from whence ensueth barrenness. *Polemon* and *Albertus* affirm,

affirm, the Hair thick and much abounding on the Temples near the Ears, demonstratē a libidinous, callid, strong Nature; as on the contrary, *Hairs* very Rare and thin on the Temples, denote frigidity and weakness of parts, &c.

Observations from the Eyes,

CHAP. VI.

NExt in order we shall intend our discourse to the *Eyes*, as being esteemed the most Noblest parts of the body, as in the which, a very great part of our observation consisteth, *a prudentissimis dictum est, ut vultus animi imago, sic oculi vultus indices sunt*; The wisest of men affirm, That as the Countenance is the image of the Heart and Soul, so are the *Eyes* the Index of the Countenance Others call the *Eies Animifores*, because the heart emitteth its intentions by the *Eyes* as Sentinels, out of Salliports: *Polemon* says *Oculi arcana cordis manifesta reddunt* the eyes make manifest the Secrets of

of the heart, because those signes that appear in the *Eyes*, are the lively presentation of the affections; and *Albertus* as *Loxius* renders him, saying, The perfection of *Phisiognomy* consists in the *Eyes*, because the *Eyes* afford more powerful Signals, and demonstrative signes than are otherwise seen in the Countenance; and if with the signes of other parts of the face or body the *Eyes* agree, it strongly confirms the Signification; but if different, most heed is to be given to the *Eyes*: And *Pliny* saith, There is no part in man or Beast, that more Apertly discovereth the inwards of the Heart then the *Eyes*, there plainly appear the symptomes of Mercy, and Clemency, of Hatred, and Anger, of Love, of Sorrow, of Joy, &c. and concludes, *Profecto in oculis Animus inhabitat*, The Mind, and the Heart, dwell in the *Eyes*; From hence it is, the *Eyes* shed tears, the doleful symptoms of a sorrowful Soul; the *Eyes* are but Vessels that receive, and emits the Souls conceitions; *Animo vidimus, animo cernimus*, we see, and discern by the Mind

Mind and Soul, a weighty and serious Cogitation makes us Wink, and blinds the *Eyes*, because the power of the Soul in that cogitation, abducts the sight inwards, that when we less regard outward Objects, we mentally seem to see and know them more plainer and exact, the *Eye* more or less, as it is acted by the soul and the powers thereof as in the Falling Sickness: *Oculi aperti, nihil cernunt animo caligante*, the *Eye* sees nothing though it seem to look wide open, when the Spirits within are dark and troubled, which is an undeniable Argument of the great sympathy and identity, (as it were) between the *Heart* and the *Eye*, as *Aphrodisæus* in his Problems observes; when we here that which daunts or abasheeth the spirits, *Oculos deorsum vertimus*, we cast down our *Eyes* to the ground, which shews the sympathy between the Soul and the Sight, *Quia natura oculos animi speculum construxit*; The Soul disliking, the *Eyes* are cast down: For Nature hath made the *Eyes* the very Looking-glass of the Soul, for all other

other, the Affections and Passions of the soul, Marshal themselves in the Eye, as Anger Love, Respect, Disdain, and the line: *Galen* in his Contemplations of the Eye is so Ravish'd with its faculties, that he called it *Divinum membrum*, A Divine Member, and thinks, *Ut caput a Natura propter oculos formatum fore*, That Nature made the Head principally for the Eyes sake, because in them only is discernable: The active faculties of the Soul and brain, where the chief faculties of the soul are resident, and in the brain contained; and as the *Soul*, so the Eye hath its immediate dependency on the *Brain*, all the *Nerves* that administer Motion, and give the Visive faculty, are radicated in the Brain. and all power of seeing is emanated from the *brain*, the great regard Nature had to this member, appears in those curious fortifications she hath made for their defence and preservation, as the Lids and the Eye-brows, which compass the Eyes, like impregnable Bulwarks, and open and shut for their convenience and safety, and promoting

nenting like Mountains, protect the
Eye, which is sweetly set as in a Val-
 ley within them, and watcheth the
 preservation of the whole body ; by
 these with the help and use of light,
 we see light from darkness, and life
 from death. But more particularly
 to prosecute our intention, the Eyes
 afford us many considerations, which
 for the more facility of judging, may
 be concluded under two heads, *Viz.*
Quantity and *Form*. for as to quanti-
 ty, they are considerable in their po-
 sition and place, colour, motion, fi-
 gure, Aspect, and the like, and as the
Quantity admits of many considera-
 tions, so are the forms of the *Eyes*
 very various in their appearances,
 and Aspect ; as Cruel, Dreadful, Fi-
 ery, Soure, Sullen, and heavy, trans-
 verse, crooked, squint, humble, flat-
 tering and the like ; and as *Aristotle*
 in his Book of Animals, notes the
 curiosity of the *Eye* placed under the
supercilia ; which is above, and the
 Lid below called *Palpebra*, for those
 parts that touch the *Palpebra*, are
 called the *Cilia*, which are
 bedecked with hairs.

ty of the *Palpebra*: And lastly, the Eyes are in Latin called *oculi*, *Quasi capite oculi, vel quia Anima occulta revelant*, as seeming to be hidden in the head, or that they reveal the secrets of the Soul: But perticularly.

1. **E**yes very big, and gross, resembling the *Oxe*, being various in colour, and having many Representations signifies a man most commonly Dull as to Action, yet oft times Audacious, Envious, partly modest, and partly not, not much to be trusted with secrecie, tenacious vain, free as to lying, very full of lie of ill memory, of dull wit, and of small intellect, yet thinking himself much wiser then he is.

2. There are some whose Eyes are concave and hollow, which stand within the head as if they were hidden, and look inward; these see and discern very far off; but render the person suspicious, Malicious, of much wrath, of perverse manners, long remembering Mischief, Audacious, Cruel much given to Lying, and vicious Luxurious,

Proud, Envious and seducing.

3. Some have *Eyes* that stand very far out, swelling, these participate of the extream likewise, and denote the person to be simple, weak of wit, of little modesty and manners, sometimes liberal and free, other times servile and miserable, of dull capacity, quickly convertible to any thing, and fixt to nothing; The reason is, *Quia quo plus oculus prominet, eo plus distat a cerebro.*

4. A sharp stedfast piercing *Eye*, who seem to look studiously, and seriously with the *Eye-lids* cast down; signifies Malice, seducement, deceit, falsity, lying, envy, wilfulness, secret and close, yet impious, and unjust.

5. *Eyes* indifferent small and round, signify a person modest and bashful, yet but of weak Brain, too credulous of others words of gross ingenuity, of hard understanding, and oft times of bad fortune, liberal to others and indifferently sociable.

6. *Eyes* oblique in their form intimate a person falacious sagacious, tenacious, erious, peevish, fraudulent and malicious.

7. *Eyes*

7. *Eyes* that are different in form, or quantity, or quick, wild and wandering ; denote the Person False, Vain, simple, and humorfome, Luxurious, eafie of beleif, Nice and very changeable in Fancy.

8. *Eyes* that often wink, and move backwards and forwards, flowly too and fro, fignifie a person fubtil, ftudious, at Random, Luxurious, pre-fumptuous and miftruffful, hard to beleive any one.

9. *Eyes* that have the white mixt with Citron Colour, or the white of the *Eyes* spotted, or like as if coloured therewith, or like a Tauny colour ; denote the person given to Lying, Vain and fallacious, oft Luxurious, not to be trusted to, yet fecret enough, very wife in his own conceipt, abounding in his own fence and very irreconcilable.

10. *Eyes* that exceed in motion or otherwife, are Heavy, Dull and Slow in Affpect, yet peircing and fharp, the *Eye-brows* reclining ; denotes the Person exceeding malicious, in many things light and carelefs perfidious, envious, Falacious, and rixofus.

11. *Eyes*

11. *Eyes* Redish like bloodshot, or vitiated with Rheume like Tears; signifie the Person Angry, Proud, Disdainful, Cruel, Perfidious, loving Lying, yet sometimes Hypocritically Pious, and of mean Capacity.

12. Gross and big *Eyes* like an Ox; denote a person simple, of shallow apprehension, of bad memory, and of gross nutriment.

13. *Eyes* of a mean bigness, tending towards black or grayish, having an orbicular circle about the *Pupilla* the Apple of the *Eye*, inclining to a Citron, Orrange, or Lemon colour; signifies a Nature compleat in all good, though the person may be passionate, yet he loves peace and to make peace above all things, is meek, humble, merciful and full of pitty, of good wit, and great understanding, strong Intellectuals, and cordially true, and serviceable to his Friends.

Obfer-

*Observations taken from the form
and figure of the Nose.*

CHAP. VII.

1. **N** *Asus in facie non minima pars est, Hac siquidem hominem præ ceteris formosum, deformemque reddit;* as the Nose is not the least considerable part of the Face so it principally decorates the Face with Beauty, or adds deformity; the proportion whereof answers to the whole body, and is as a standard to mensurate the parts thereof, (*as I have largely discoursed in my large book of Chyromancy and Metoposcopy.*) The Nose is the Organ of smelling, and carrieth with it a kind of Beauty, yea of Majesty; therefore the *Egyptians* in their *Hieroglyphicks* by a Nose, signified a wise and prudent man, and *Festus* calleth such wise men *Nasutos*, as if they were able to scent or sinell the Politick stratagems of other men.

The Nose is situated betwixt the eyes, nature having placed it in the
midst

midst between three other senses, the Sight, the Hearing and the Taste, and in a straight line, that the respiration might not be interrupted, but pass freely to and fro. *Laurentius* observes, that the Basis of the Nose beginneth with a sharp point, from the inward Angles or corners of the Eyes and endeth at the beginning of the Lips; and in a man the chief use of the position of the Nose is for *Beauty* and *Elegancy*: Nature for the benefit of breathing, and purging the Brain, hath divided the Nose into two Cavities which they call *Nares* the Nostrils, and the use of this division is, that the Action of smelling might be more perfect, for in all the parts of sense (excepting the *Touch*) the sense is bypartite, because of the two sides of the body, the right and the left, and it is double that one Nostril might remain open when the other is obstructed, that thereby we might have the better benefit of Inspiration, and expiration, and in the parts of the Nose are certain Muscles inserted, serving for Dilation, and constriction. But

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it is not my purpose here to discourse Natures curiosities, and wonderful workmanship, about this Subject, which I might much inlarge, but to hast to the Physiognomical significations thereof, *and First* :

1. **A** Long *Nose*, somewhat subtil and small, renders a Person audacious, much affecting Curiosities, Teasty, Hasty, Peevish, very credulous, and unconstant iare-solution.

2. A *Nose* extended long, the end declining downwards; notes a nature Sagacious, secret, serviceable and true to his friend, honest and fair in his dealings.

3. A *Nose* broad in the middle, and declining towards the summit thereof; signifies a person of easie report, various, Luxurious, Verbal and of churlish Fortune.

4. A *Nose*, Gross, Big, and long; signifies a person Greedy and Covetous after curiosities, simple in good things, and witty in evil, indifferent fortunate, fawning, and dissembling in those things which require secre-

ie, and much more ignorant than he would be reputed to be.

5. Who hath his *Nose* very sharp in the end, and of mean proportion, between long and short, between gross and small, is signified to be one that abounds in his own sence, quickly Angry, contentious, Scornful, Disdainful, Knavishly cunning, malicious, mischievous, yet of good memory.

6. A *Nose* round in the extreame, like bottle nose, with strait and small Nostrils; signifies a person Proud, Vain-glorious, easie of beliefe, of gross nutriment, and Prodigal.

7. A *Nose* indifferent long, and meanly small at the end, and handsomely round, signifies a man bold and rational in speech, very honest in his actions, yet soon angry, and as soon pleas'd again, tenacious, faithful and secret, ambitious of good, indefatigable, in his ends studious, a good common-wealths man, and not retaining malice.

8. A *Nose* retorted, and crooked in the upper part and long, having the end somewhat grosser then ordinary

nary, signifies a man bold, proud, fierce, tenacious, envious, covetous, luxurious, to be a deceptious Seducer, vain-glorious, perfideous, and *Rixosus*.

9. A Nose more than ordinary elevated in the middle like a ridge, intimates the person to be much given to Lying, Idle, Unconstant, Luxurious, easie of beleif, importunate, of a ready flashy wit, of gross nourishment, more simple than wise, and malicious.

10 A Nose conveniently big, above and below, and reasonably plain; signifie a person peaceful, meek, faithful, laborious and diligent, secret and of good intellect.

11. Who hath a Nose, on the end somewhat hairy, and somewhat bigger than ordinary, yet handsome, and in the juncture of the forehead, subtil and small, is of good conditions in all things, and easie to be wrought upon, or too easie perswaded.

12. Who hath a Nose every way very big, and very large Nostrils, is signified to be of *glo's* Wit, more weak than Wise, fallacious, Subtil;

l, contentious, Luxurious, Envious
and vainglorious.

Of the Lips.

CHAP. VIII.

1. **T**He *Lips* are musculous extremities of the Mouth, and are constituted of soft and tender flesh, and as *Avicen* hath it, *Labia ostii vice adjuncta ori*, the Lips are adjoyn'd to the mouth, and serve as a gate and inlet, *Obid prius de labijs agemus.*

2. Big and thick Bobber Lips, (according to *Polemon, Conciliator*, and others) signifies a dull, heavy, Foolish Nature: Such are called *Labeons*, &c.

3. Those who have the Upper Lip thick and gross, and the Lower Lip extending farther then the upper like the *Ape* and *Afs*, are judged wilful, simple, busie, and injurious, and very changeable.

4. Those who have the lower Lip bigger and fleshier then the Upper Lip, are Timorous, Bashful, and

too Modest, if it much exceed.

5. Those who have the Lips very thin, are judged Proud, Humour-some, self-wil'd, and of dogged conditions.

6. Those who have a convenient mediocrity in their Lips that are indifferent fleshy, not much wreathed, nor retorted, fresh and well coloured; these are judged discreet in all things, Secret, Trusty, Sagacious, witty, much affecting vertues, and hating vicious actions.

7. Lips that are unequal in part or in whole, so that one is much bigger than the other, or one part is more bigger or less than it should be; declare a dull wit, a slow intellect, simple and various, and of changeable fortune.

8. Small thin Lips in the middle of the Mouth, and thicker at the corners the mouth being large, signifie strength, fortitude, and courage; these resemble the Lyon.

9. The upper Lip standing bunching out the Gums and Teeth, under the Nose, Arch-like bearing out the upper Lip, declares the persons ill spoken

spoken, having pernicious reproachful tongues, and injurious.

10. The lower Lip standing a little out in a little mouth, or of mean proportion; a great ingenuity of the person, studious of Honour and credit, but if it be a very large wide mouth, it signifies simple, confident impudence, without Malice, &c.

Of the Mouth.

CHAP. IX.

1. **T**Hat which the *Greeks* call *συνα*, and the *Latins* *Os*, the *English* call mouth, comprehending under that appellation, not only the cleft which is made by the opening of the Lips, but also that void Cavity that is betwixt the Lips and the Roots of the chops, which are called *Fances*, it is situated in the fore and middle part of the Face, that the hands might equally reach the meat on either side unto it, it is immediately under the Nostrils, that not only the savours or tastes of our meats might be offered to the

I 2

mouth

mouth, but the savours and smells, and odour to the Nostrils; it being convenient that both senses should judge of what we eat or drink, *Apuleius* describes the mouth to be *Animi vestibulum orationis januam, & cogitationis comitium*, the pleasant Room of the Mind, where the Soul sports her self in her deliveries, the gate of utterance, the Parliament house of the Immagination, Mind and Thoughts, &c. Much might be said upon this Subject, as to every part, but we intend only our Observations from the former thereof.

To which end Observe:

1. **O***S magnum & latum ex-clausura & aperitione*, A *Mouth* big and large in opening and shutting; denotes a man bold audacious, impudent, quarrellsome, verbal, false, a glutton, unclean, a heavy head, wilful and simple.

2. A *Mouth* small in opening and shutting, signifies a person Peaceful, Meek, Bashful, Faithful, a keeper of Secrets, Benevolent, Modest,

ap

apt to Learn, and a small Eater.

3. *Cujus os fetei flatu*, who hath a stinking breath, signifies a vicious Liver, of vitious conditions lascivious, Fallacious, of weak Capacity, and gross understanding, Covetous after other mens, profuse, easily crediting more weak than wise.

4. A *Mouth* sending forth a savoury sweet breath, Argues a good composure and soundness of the parts; and so consequently good Conditions, Wise, Faithful and Honest.

5. An open, Gauping, slubbering *Mouth*, *Stultitia signum est*, is a sign of foolishness, for such have the note of Fools, who gaupe and misde-mean their mouths, in standing, going or speaking.

6. A hollow *Mouth* is a signal of Envy, and intemperance; By *hollow*, we mean, not the inside of the *Mouth*, for so all are hollow, but when the Lips seem to be contracted; and that part between the Nose and the Chin, seems hollow or denting inwards; as appears in old people that have lost their Teeth;

and it is said of *Socrates*, That he had such a mouth.

7. A *Mouth* competently big is an Argument of a hot and moist constitution, and that person is very capacious of Learning, of good capacity, a good Orator, a fortunate Genius, Faithful and Pious.

8. A *Mouth* every way well formed, that appears with a graceful comeliness in the *Eyes* of the beholders; signifies a person inclined to Justice, Secretive, Honest, Discretion, Animosity, and indued with all Moral Virtues.

Of the Chin.

CHAP. X.

1. A *Chin* very Gross, Big and fleshy, signifies a peaceable Nature, Slow, and Dull of Apprehension, yet Luxurious.

2. A *Chin* very sharp, or long, or retorted, declares a chollerick, hasty peevish temper.

3. A *Chin* Meely and Meanly composed, is an index of Vertue, Honesty and good wit.

Of

Of the Head.

CHAP. XI.

1. **A** Very big Gross *Head*, shews strength of body, but most commonly a Flegmatick, dull, unready wit.

2. The little *Head* is commended by *Avicen* to be the best, but if it be very small, it intimates a great weakness in the Memory, and an imbecility in the judgment and invention, with much unconstancy.

3. A *Head* meanly big, is a signe of the best abilities, especially if it be somewhat long, for then the *occiput* and *Cerebellum* are enlarged, and the memory, and hearing usually are good.

Of the Ears.

CHAP. XII.

1. **A** *Uris est hominis, & Auricula ceteri animali;* (saith *Aristotle*) and this member

may be best, and briefly understood here under three notions. As first the Ears very big and gross, signifie the person to be very Melancholly, for they are the excreffencies of Melancholly, Timidus, Slow in actions, and conceptions, unconstant and wavering in his resolutions, the Brain clouded with the ascent of gross fumes from the Spleen and Stomack.

2. The *Ears* very little, or longish and sharp, declare a nimble crafty wit, and oft-times unhappy and Knavish.

3. The *Ears* that observe a mean between great and small, being equally, meetly and competently formed, declare a good Genius, witty, solid and wise, a good Capacity to Learning, Magnanimous, Liberal, well accomplished with every grace, and honest in all his actions. *Johannis de indagine*, sums up all in these few words, *Aures paulula, insensatum, vasta impudentem, parva stultum quadrangula & mediocra eruditum.*

Of the Physiognomy of the Face.

CHAP. XIII.

1. **I**T is a wonder (if possible) beyond wonder, to consider so many *Faces* that are in the world, and never shall we see two in all things so like, but some difference is discernable, from whence ariseth so great difficulty in judging the qualities and fortune of the persons, the complication in the composition of the humours, so various, that he that will, be curious herein, cannot safely exceed the colour and proportion of the *Face*; As in Pictures, the best temperament of colours have the greatest grace, and excel in the Picture; so the best colour and proportion hath the best signification of manners, and being evil, hath likewise ill signification, as in general, according to the Proverb, *Rubeus nulli non suspectus est*, as shewing a hot Complexion; and on the contrary a Livid and Saturnine leaden complexion, besides a Saturnine sullen

Chollerick inclination, which are the worst of qualifications, signifies moreover Envie, Wrath, Rancor, Subtil and Treacherous, Machinations and Devices, as also a white Flegmatick *Face*, intimates a Feminine, soft condition; but where a neat complication of Red and White chearfully appears in the *Face*, as in sanguine persons, this is the most laudable, as disposing to all vertuous actions, thus for colour.

2. Now as to the proportion of the *Face*, it may be observed, the countenance very long, the jaw-bones much extending themselves, declare a person, Audacious, Proud, Injurious, Contentious, Fallacious, but a mediocrity appearing in the *Face* neither too short nor long, too Fat, nor Lean, *Aptum significat ad omnia*, signifies the person ingenious, and apt to all things that are laudable and commendable: The *Face* carnosus, and fleshy as it were, denotes a Nature Dull, Flegmatick, Slow, Careless, Idle, yet Venerious, Unconstant, Presumptuous; and the more this grossness of flesh appears in
the

the *Face*, the more is the Body rendered Dull, Idle, Senseless, and intractable, a mean and competent leaneness in the *Face*, a mediocrity between fat and lean, indicate a studious, ingenious, prudent person, the puffing, and as it were the swelling of the Jaw-bones without flesh, presageth the Kings Evil or the like; if the *Face* be over pale, its a sign of weakness and fainting, if yellow or Saffron-like, it signifies the Yellow Jaundies, the opiation of the Spleen, and the overflowing of the Gall and Choller, and according to the judgment of Physicians, such scarcely attain the sixtieth Year of their age: these are the chief Observations concerning the *Face* to be noted, others more trivial we shall pass by, and with Polemon and Indagine conclude *Facies plana litigiosum. Inflata tumori injuriosum, immundum. Macilentia sapientem prudentem, carnosam docilem, crassam stultum.*

We might have discoursed every particular part of the Body from Head to Foot, but finding that too Prolix, and improper for this small

Volume, we have reserved that for our Large Volume of *Chyromancy* and *Physiognomy*, wherein (God willing) all things shall be fully handled, to the Readers content, and information, yet the Brevity of these Rules will render them infinitely useful to the memory ; which is my intent in this Epitomy. And having now well neer arrived to a Close of this Subject, and made our Judgements from distinct parts of the Body, and shewed their various and different significations under all particular Notions : It will be necessary as a *Close*, to sum up all those signs and Characters under one head, that at the first sight may appear all those Observations, from all parts of the body that render a person *Virtuous* or *Vicious* according to the several species thereof, *Viz. Prudent, Imprudent, Just, Unjust, Magnanimous, Luxurious, Ingenious*, and the like, which in the following *Rules* you have illustrated.

Intellectual Habits.

THe *Intellectual Habits*, are Wisdom and Prudence, with their Opposites.

The *Moral Habits* are Virtues and Vices.

The *Artificial Habits*, are Arts, Liberal and Mechanical.

And first of the *Animal* faculties, and Intellectual-Habits, amongst which I premise *Ingenuity* or *Wit*, understanding thereby (in this place) an *Aptitude* to Apprehend any thing the *Fancy* moves to, which is either *Theoretical*, *Practical* or *Poetical*, according to, and after the various Disciplines unto each appertaining.

A Good Ingenuity or Wit is considerable in General or Special.

The Physiognomical Signs of a Good Genius, (in General) are :

1. **A** *Straight Erect Body*, rightly proportioned, neither over tall nor short.

2. The

2. The *Habit* of the Body mean betwixt *Fat* and *Lean*.

3. The *Flesh* Naturally soft.

4. The *Skin* subtil; being a medium betwixt soft, smooth and rough.

5. The *Colour* and *Complexion* of the body *White*, verging to a little blush of *Redness*.

6. The *Hairs* between *Hard* and *Soft*, *Crisping* & *Straight* or smooth as also between *Brown* and *Yellow*, and often with us blackish.

7. The *Head* of a mean bigness.

8. The *Face* mean, between *Fat* and *Lean*.

9. The *Forehead* raised indifferent high, and not too plain.

10. The *Eyes* meanly big, round and clear, and of an *Azure*, *Yellow* shining *Hazel* colour.

11. The *Aspect* milde, and humane.

12. The *Eares* handsomly (as it were) graven and hollow.

13. The *Teeth* so mixt, that some are broad some narrow, some thin, some thick, and more gross.

14. A subtil *Tongue*.

15. A mean *Voice*, betwixt intense

tense, and Remiss.

16. The *Neck* comly, Mean and smooth.

17. *Channel-bone* of the Throat, appearing and moving.

18. The *Back*, and the *Ribs*, not over fleshy.

19. The *Shoulders* Plain, Slender, and mean.

20. The Ligaments and Arteries, well Composed and knit together.

21. The *Hands* indifferent long, comly and smooth.

22. The *Fingers* mean in length, and breadth, equally distant in all places.

23. The *Feet* comly, tender and not fleshy.

24. The *Nails* plain, white, thin, somewhat mixt with *Red*, and shining.

25. The Carriage of the *Body* upright in walking.

Rule 2.

The Signs of a Dull & evil Genius, are contrary to the former signs.

1. **T**HE *Stature* of the body over big and long.

2. The

Chollerick inclination, which are the worst of qualifications, signifies moreover Envie, Wrath, Rancor, Subtil and Treacherous, Machinations and Devices, as also a white Flegmatick *Face*, intimates a Feminine, soft condition; but where a neat complication of Red and White chearfully appears in the *Face*, as in sanguine persons, this is the most laudable, as disposing to all vertuous actions, thus for colour.

2. Now as to the proportion of the *Face*, it may be observed, the countenance very long, the jaw-bones much extending themselves, declare a person, Audacious, Proud, Injurious, Contentious, Fallacious, but a mediocrity appearing in the *Face* neither too short nor long, too Fat, nor Lean, *Aptum significat ad omnia*, signifies the person ingenious, and apt to all things that are laudable and commendable: The *Face* carnosus, and fleshy as it were, denotes a Nature Dull, Flegmatick, Slow, Careless, Idle, yet Venerious, Unconstant, Presumptuous; and the more this grossness of flesh appears in the

the *Face*, the more is the Body rendered Dull, Idle, Senseless, and intractable, a mean and competent leaneness in the *Face*, a mediocrity between fat and lean, indicate a studious, ingenious, prudent person, the puffing, and as it were the swelling of the Jaw-bones without flesh, presageth the Kings Evil or the like; if the *Face* be over pale, its a sign of weakness and fainting, if yellow or Saffron-like, it signifies the Yellow Jaundies, the operation of the Spleen, and the overflowing of the Gall and Choller, and according to the judgment of Physicians, such scarcely attain the sixtieth Year of their age: these are the chief Observations concerning the *Face* to be noted, others more trivial we shall pass by, and with Polemon and Indagine conclude *Facies plana litigiosum. Sustata tumori injuriosum, immundum. Macilentior sapientem prudentem, carnosam docilem, tristis stultum.*

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6. The *Hairs* between *Hard* and *Soft*, *Crisping* & *Straight* or smooth as also between *Brown* and *Yellow*, and often with us blackish.

7. The *Head* of a mean bigness.

8. The *Face* mean, between *Fat* and *Lean*.

9. The *Forehead* raised indifferent high, and not too plain.

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tense, and Remiss.

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17. *Channel-bone* of the Throat, appearing and moving.

18. The *Back*, and the *Ribs*, not over fleshy.

19. The *Shoulders* Plain, Slender, and mean.

20. The Ligaments and Arteries, well Composed and knit together.

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22. The *Fingers* mean in length, and breadth, equally distant in all places.

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24. The *Nails* plain, white, thin, somewhat mixt with *Red*, and shining.

25. The Carriage of the *Body* upright in walking.

Rule 2.

The Signs of a Dull & evil Genius, are contrary to the former signs.

1. **T**He *Stature* of the body over big and long.

2. The

2. The *Habitual* form of the Body over *Fleshy* and *Fat*.

3. The *Flesh* hard.

4. The Complexion of the Body, over black.

5. The *Head*, over big, or little, as also over hairy, hard and sharp.

6. The forepart of the head, *Concave*, and the hinder part of the head much *Convex*.

7. The *Face* exceeding big and fleshy.

8. The *Forehead* great, fleshy and round.

9. The *Ears* very round, plain, and not sculptated, or little, and stand staring up.

10. The *Eyes* obscure, and moving slowly or fixed and immoveable.

11. The *Cheeks* large and fleshy.

12. The *Neck*, hard, short fleshy and *Fat*.

13. The *Channel* bone of the throat ill placed, or deform'd in place

14. The *Shoulder blades* standing or appearing upwards.

15. The *Loines* much fleshy.

16. The *Breasts* big and fleshy.

17. The *Belly* standing forth.

18. The

18. The *Arms* very carnosus.

19. The *Thighs* short and about the huckle bones gross, fleshy and round.

20. The *Toes* of the Feet, short, small & crooked in part, or in whole.

Rule 3.

The Sensitive part and Memory are discovered to be good by these signs.

1. **T**He upper parts of the body not too big comparatively, but mean, well formed, fleshy, yet not fat.

2. The *Brain* dry.

3. The hinder part of the Head extended forth, which is the seat of *Memory*.

4. The *Ears* meanly big.

Rule 4.

On the other part a weak treacherous Memory is known by these contrary Signs.

1. **A**S if the upper parts of the body be small, and ill formed and Fat.

2. the

2. The Brain moist.
3. The hinder part of the Head depressed.
4. The *Ears* small, *Mouce* like.

Rule 5.

Signes of a good Judgment are the same with the signs of a good Genius, only by way of Addition take these few.

1. **T**He *Eyes* are meanly moveable.
2. The temperament more dry then otherwise.
3. The voice slow, Discreet and advised, yet unwearied.

These do sufficiently demonstrate the Clarity, and Firmness of the Animal spirits, and what is requisite to the acquiring and compleating sound Judgment; From hence by the contrary is easie to judg the Symptoms of a weak, and infirm Judgment.

Rule 6.

Rule 6.

The Symptomes of Wisdom and Prudence (they being considered as intellectual Habits) are thus Notified.

1. **T**He *Stature* of the body mean or little.
2. The *Head* mean in the fore-part, and somewhat enlarged in the hinder part.
3. The *Face* of mean bigness, and somewhat fleshy.
4. The *Forehead* somewhat square and long extending to the Temples.
5. The *Eyes* full, Lofly, clear and moving.
6. The *Tongue* subtil and smooth.
7. The *Nose* handsomly, and fitly proportionated to the Face.
8. The *Voice* mean, between small and great.
9. The *Neck* inclining somewhat to the right side.
10. The knot of the throat swelling forth.
11. The *Channel bone* well and decently ligated.
12. The

12. The Breast large.
13. The shoulders large, and even.
14. The hands long, as also the Fingers naturally acting and moving as he speaks.

Rule 7.

The Symptomes of a simple foolish imprudent person, are:

1. **T**He *Stature* very big, and the body inclining to the left side.
2. The *Head* the forepart & hinder part hollow, and Globous.
3. The *Hair* exceeding Red, or growing down in the Neck.
4. The *Face* very Large and fleshy.
5. The *Eyes* small, redish, and obscure, cloudy, little moving, verging upwards, and swelling out of the *Head*.
6. The *Ears* big, long and staring upwards.
7. The *Nose*, disproportionable, and undecent on the Face.
8. The *Forehead* very small, round and high.
9. The

9. The *Cheek* contracted and as it were lowring.

10. The *Mouth* pouting out, slit as it were.

11. The *Lips* big and swelling.

12. The *Voice* small, sharp, and Canorous.

13. The *Discourse* babling Dull, and weak.

14. The *Laughter* much, and frequent.

15. The *Neck* overmuch erected upwards.

16. The *Shoulders* hairy.

17. The *Loynes* fleshy.

18. The *Hands* very short, having the Joynts long, thick & sharp.

19. The fingers short and fleshy.

20. Walking in a careless stooping posture, and the countenance lifted up and wandring.

In the next place are observable (according to our proposed Method) Moral Habits, Viz. *Vertue* and *Vice*.

Rule 8.

*The Signes and Symptomes of a man
Pious, Plain, and Honest.*

1. **T**He Face Serene, Fair and Amiable.
2. The Forehead mean between Serene and Cloudy.
3. The Eyes decently big, inclining to four square.
4. The Eyes Moist, Lucid, usually open and intently fixed upon the object it beholds.
5. The Aspect mildly Humane.
6. The Voice mean, between great and small.
7. The Laughter mean, and not to excess.

*The contrary Qualification hath
these Signes.*

Rule 9.

1. **T**He Face deformed.
2. The Ears long and narrow.
3. The Eyes dry, Pale, swelling out, and shining.
4. The

4. The *Eye-brows* hairy, and joy-
ned, beetle brow.

5. The *Mouth* little, yet swelling
outward.

6. The *Teeth* long, standing out
and firm.

7. The nether Lip slender, the
Teeth hanging over it.

8. The *Voice* Small, Quick, and
pronounced through the Nose.

9. The Neck awry.

10. The Back crooked.

11. The Legs very slender, and
small.

*The Signs of Moral Prudence are
the same with intellectual Prudence,
which you have in the sixth Rule fore-
going; To which I refer you.*

Rule 10.

The Characters of a just Man.

1. **I** He Body commensurately
proportioned.

2. The *Forehead* long, and the
temples both ways extended.

3. The *Hair* dark, or darkish
brown or obscure, and the hair of the
beard of the same colour.

4. The *Eyes* somewhat big, sub-
lime, bearing forth and shining.

5. The

5. The *Voice* Grave.

6. The *Countenance* Grave and Laudable.

Rule 11.

The Signs of Justice, Are :

1. **T**He *Eyes* Blue, Dry, and somewhat Red, and little moving, but roling, staring open, and fixed.

2. The *Aspect* sower, glouting, and threatning.

Rule 12.

The Symptoms of Fortitude.

1. **T**He *Body* erect and upright.

2. The *Head* somewhat big.

3. The *Hairs* mean betwixt straight and curling.

4. The *Forehead* square, of a proportionable Magnitude.

5. The *Eyes* blewish, Yellow and Redish, of a mean Magnitude and open.

6. The *Eye-brows* crooked.

7. The *Nose* from the *Forehead* crooked or round, and obtuse at the end.

8. The

8. The *Mouth* large.
9. The *Chin* four square & hairy.
10. The *Lips* thin, the mouth big.
11. The *Voice* big, and sounding.
12. *Respiration* strong and constant.
13. The *Neck* big and straight.
14. The *Breſt* full and large.
15. The *Back parts* big, & strong.
16. The *Shoulders* broad, big and large.
17. The *Joynts* big, and well knit together.
18. In *Walking*, he makes some motion with his *Shoulders*, and takes large steps, the same also are the signs of a *Magnanimous Person*.

Rule 13.

The signs of a Fearful, Timorous, Pusillanimous Nature, Are.

1. **T**He *Body* bowing, or inclining.
2. The *Habit* of the body Lean and without Hair.
3. The *Hair* of the body thin and soft.
4. The *Motion* of the body, discovering

covering a languishing posture.

5. The *Complexion* of the body, a wan white, black, or a wan leaden colour.

6. The *Head* in the forepart, and hinder part, depressed and hollow.

7. The *Hairs* white or very black.

8. The *Face* pale and sorrowful.

9. The *Forehead* big, fleshy or bony.

10. The *Mouth* little with spare Lips.

11. The *Respiration* little, rare, and weak.

12. The *Voice* accute, and smooth or remiss with a little trembling, sounding in the *Nose*.

13. His *Discourse* accute, weak, and short.

14. The *Neck* long and slender.

15. The *Breast* narrow, smooth and imbecile.

16. The *Joynts* and *Arteries* soft inarticulate and weak.

17. The *Arms* short.

18. The *Thighs* small and slender,

19. The *Hands* long and small.

Rule 14.

*The Symptomes of Audaciousness,
which is the extremity of Fortitude.*

1. **A** Cloudy lowring forehead.
2. Long Eye brows.
3. Dry Eyes, bloody, open, darting and shining.
4. An *Austere* and crabbed sower Countenance
5. The *Nose* long, extending near the Mouth.
6. The *Mouth* big, bearing out.
7. The *Teeth* long, standing at a distance sharp and strong.
8. The *Neck* short, and some imperfection.
9. The *Breast* large.
10. The *Shoulders* very big.
11. The *Arms* long, and large.
12. The *Fingers* sharp and thick.

Rule 15.

*The Symptomes and Characters of a
Temperate Man.*

1. **T**He *Hair* mean, betwixt thick and thin.

2. *The Forehead* mean, between light and Cloudy.

3. *The Eyes* big, and shining, having the balls mean.

4. An equal proportion, of the parts of the body.

5. An equal distance between the Navil and the bottom of the brest, as between the bottom of the brest and the throat.

Rule 16.

The Figures of an Intemperate person are these.

1. **T**HE *Face* of Saffron colour.

2. *The Eyes* big, somewhat moist, swollen, somewhat red, piercing and obscure.

3. *The Mouth* hollow and much deformed.

4. *The speech* big, and weak.

5. *The Respiration* quick and full.

6. *The Neck* fat, and the Gullet of the throat much bearing out.

7. *The Belly* big, soft and pending downwards.

8. *The Duggs* hanging amply upon the brest, yet lean.

9. *The*

9. *The Hands slender.*

10. *The space from the Navil to the lower part or bottom of the Brest, larger than the space from the bottom of the brest to the throat.*

Rule 17.

The Characters of a Venerious, and Libidinous person, Are.

1. **T**HE *Head Hairy, Rough and Rugged.*
2. *The Hair straight, thick, harsh and black.*
3. *The Eyes hollow, clear, and Lascivious.*
4. *The Often and frequent motion of the Eye-lids.*
5. *A Low Forehead, or the Hair growing much down towards the Eye-brows.*
6. *The Ears exceeding small.*
7. *The contradiction of the cheeks in Laughter.*
8. *The Hollowness of the nose.*
9. *The chin much hairy.*
10. *The Neck inclining towards the left side,*
11. *The Breast Hairy, large and Lean.*
12. *The*

12. The *Paps* hanging downwards:

13. The *Thighs* subtil, rough and harsh.

14. The *Belly* fat, and hairy.

15. The *Arms* strong and Nervous.

16. The *Toes* of the Feet not much parted, but (as it were) joy-ned together.

17. A *slow* pace when he walks with standing & looking about him.

Rule 18.

Signes of Stupidity.

1. **T**He *Eyes* pale, Gazing and staring about.

Rule 19.

Signes of Fidelity.

1. **T**He *Forehead* Austere, and declining.
2. The *Eye* brows compressed.
3. The *Eyes* mean, inclining to an azure, or dark colour, wishly looking and shining.

Rule 20.

Rule 20.

The Characters of a Perfidious Person.

1. **T**He head very smal, of a rude and undecent proportion, & debility in the back part thereof.
2. The *Forehead* sharp, like little Mountains and full of holes.
3. The *Eyes* small, hollow, dry, obscure, moveable, and of a piercing quality.
4. The *Shoulders* elevated upward.
5. The *Hands* small and slender.

Rule 21.

The Character of a bashful modest person, composed with a gentle Confidence.

1. **T**He *Stature* of the body somewhat inclining, or loving to stoop.
2. The *motion* of the body slow, and mean.
3. The *Eyes* somewhat obscure, cloudy, not much opening, nor quite shut, but pinking (as it were) half winking.
4. The motions of the *Eye brows* moderate.

5. The *Blush* of the Cheeks quickly arising, and soon vanishing.

6. The *Voice* and discourse Grave Meditated, Lingring and slow.

7. The *Ears* having a Ruddy blush, and Complexion.

Rule 22.

On the contrary, *The Signs of Bold, Immodest Persons, Are.*

1. **T**He *Body* straight and piercing.

2. The *Complexion* of the Body reddish,

3. The *Head* accute in the Crown, and extended in length.

4. The *Hair* very Red.

5. The *Face* very round, or very long.

6. The *Eyes* much open, and shining.

7. The *Eye-lids* hairy and ruddy.

8. The *Eye-brows* very long.

9. The *Discourse* and Speech shameless Malapert, & Reproachtul,

10. The *Nose* gross and blunt, crooked or writhed, near the Fore-head.

11. The

11. The *Breast* smooth and Elevated.

12. The *Toes* and Nails crooked.

13. He *Walketh* rashly & hastily.

Rule 23.

The Characters of Meek and courteous Persons, Are.

1. **T**He *Head* of what Fashion soever, yet is somewhat big.

2. The *Figure* of the body is somewhat inclining.

3. The *Habitual* Constitution of the *Body*, is Moist, Soft, Smooth, and somewhat hairy.

4. The *Hair* is plain, smooth, bright, or somewhat yellow.

5. The *Eyes* black.

6. The *Eye-brows* standing straight out.

7. The *Voice* heavy, slow, soft, and Effeminate.

8. The *Discourse* Negligent, slack and Mild.

9. He *walketh* slowly and carelessly.

Rule 24.

Contrary to meekness, are the Signs
of wrathful and Cruel persons.

1. **T**He *Body* erect, straight,
and meager.
2. The *Colour* and complexion
of the body redish and yellow.
3. The *Face* round.
4. The *Forehead* round, or Goat-
like, wrinkled.
5. The *Eyebrows* converse, crook-
ed and extended.
6. The *Eyes* big, heavy, bloody,
shining, and sparkling.
7. The *Temples* raised, (as it were
swollen) and the *Veins* much appea-
ring.
8. The *extream* of the Nose sharp.
9. The *Nostrils* large spread, and
hollow.
10. The *Mouth* as it were trem-
bling.
11. The *Teeth* straight and sharp.
12. The *Tongue* quick, and stam-
mering.
13. The *Voice* big and entangled,
or sharp and vehement, or beginning
low,

low, or big, and ending a Sentence sharp, or squeaking.

14. The *Speech* hasty harebrained, rash and hardy, and such a person usually reiterates, or triplicates his words to little purpose, many among us, may thus be observed.

15. The *Countenance* doggedly soure and cruel.

16. The *Neck* long, thick, fat, and the *Veins* much appearing.

17. The *Throat* rough, and swelling under the throat bone.

18. The *Breast* large meager, and of a flamy Complexion and Colour.

19. The *Shoulders* large.

20. The *Shoulder blades* broad.

21. The *Joints* big and strong.

22. Using *motion* with the fingers in speaking.

23. A *Grinning* or gnathing with the Teeth.

Rule 25.

The Qualifications of a Careless, Negligent Nature, being opposed to Discretion, Meekness & Gentleness, of which the Notes Are.

1. THE *Hair* smooth.

2. The *Face* big and large.

3. The

3. *The Forehead* little and small.
4. *The Eyebrows* verging towards the Nose.
5. *The Ears* exceeding small.
6. *The Eyes* of the colour of *Goats*
- 7 *The Mouth* deformed, as being a wry, or the Lips cut with Shares
8. *The Lips* excessive thick.
9. *The Teeth* close and even.
10. *The Voice* rough or sharp, clamorous or depraved.
11. *The Speech*, hasty, and Even, or Low, and Weak.
12. *The Neck* thick and fat.
13. *The belly* fleshy, soft, and hanging down, *cow-bellied*.

Rule 26.

Characters of sincerity, Are.

1. **T**He *mediocrity* of the *Face* and the proportionate composure of the Cheeks and temples, somewhat a little inclining to Fatness.
2. *The Voice* mean betwixt big and small.

Rule

Rule 27.

The Physiognomical signs of a Lyar, Are.

1. **T**He Body crooked and deformed.
2. *The Face* fleshy.
3. *The Nose* high and elevated in the middle.
4. *The Eyes* merry, jocund, being furrounded with Azure Circles.
5. *The Eyebrows* inclining downwards.
6. *The Lower eye lids*, as *Arched*, or rendring a Rainbow-like colour.
7. *The speech* quick, and fawning, pronounced something thorough the *Nose*.
8. *Laughter*, even to Derision.

Rule 28.

Next unto the Lyar, the Dissembler claims his place, and his Physiognomical signs are these.

1. **T**He Face, with a supine fleshy Countenance.
2. *The Forehead*, wrinkled and rough.
3. *The*

3. The *Eye-brows* inflexing and knitting towards the temples.

4. The *Eyes* little, roundish and shining.

5. The *Voice* dull, his speech seemingly negligent, and dark.

6. He hath a *Frisking* humour in his walking or travels, soon here and soon there.

Rule 29.

To the Dissembler is the next of kin to a Flatterer, whose Characters are these.

1. **M**ost usually a little Weasel Face.

2. A *Serene* clear forehead.

3. Little wandring Eyes.

4. His *Countenance* and *Voice* pleasant and affected.

5. His *Pace*, and acting is with many, and often, *Circumterfions*, turnings and windings, and whiskings to and fro.

Rule 30.

The Character of a liberal and Benevolent Person.

1. **T**he *Hair* naturally descending towards the *Nose*.

2. The *Hinder* part of the Neck, Erect Goat like.

3. The

3. The *Shoulders* well compacted.
4. The *Fingers* something bending backwards, the *Arms* long.

Rule 31.

The Signes of a Covetous, Sordid Person.

1. **T**He *Eyes* very small.
2. The *Face* exceeding little.
3. The *Eye brows* incurvating towards the *Nose*.
4. The *Back* deformed by crookedness, or the like.
5. The *Shoulders* ill compacted, too much verging, and inclining to the *Breast*.
6. The *Fingers* Contracted stiff, and bending forwards, Emblems of hold fast.
7. Speedy in going, and treads thick and quick.

Rule 32.

The Physiognomical Characters of a person Covetous, Civil, Elegant, and Facetious, Are these.

1. **T**He *Forehead* large, fleshy, plain and smooth.
2. The

2. The *Eyes* moist and shining.
3. The *Countenance* expressing joy, content and mirth.
4. The *Voice* pleasant & pleasing.
5. The *Motion* of the body slow, &c.

Rule 33.

On the contrary, the signs of a churlish, Discourteous, Rough-hew'd Nature, Are.

1. **T**he *Form* of the body Meager, and Lean.
2. The *forehead* Cloudy, Sullen, and wrinkled.
3. The *Eyes* cast downward, or down-look't.
4. A *Nimble* tongue.
5. Walking a *short* & *thick* pace.
6. A Secret *Murmuring* to himself as he walks, &c.

Rule 34.

Declares the signs of a Laborious Person.

1. **T**he *Head* little, or not over big.
2. The *Habitual* Constitution of the body Dry and Hard.

3. The

3. The *Face* Lean, and Bony.
4. The *Eyes* quick and moving.
5. The *tongue* quick.
6. He taketh *long* steps, and wal-
keth fast.

Rule 35.

*On the contrary, the notes of a Lazy,
Idle person, Are.*

1. **A** Great *Blockhead*.
2. The *constitution* of
the body humid and tender.
3. The *Face* fleshy, inclining to a
Honey Complexion.
4. The *Forehead* large.
5. The *Eyes* moving slow.
6. The *Lower* part of the *Nose*
thick.
7. *Blub* cheek't.
8. *Slow* tongue.
9. Short in discourse.
10. He *Walketh* a slow, short and
Lazy pace.

Rule 36.

*The Marks of a sleepy, Dull, Drowsie
disposition, Are.*

1. **T** He *Members* of the upper
part of the body, are dis-
pro-

proportionably greater then the members of the lower parts.

2. The *Habitual* constitution of the body is Flegmatick.

3. The *Head* overmuch swelling.

4. The *Eyes* swelling or gogling.

5. The *Countenance* Dull Dead and Drowfie.

6. The *Veines* small hardly perceptible.

Rule 37.

The Signs of Humility, Are.

1. **T**He *Stature* not altogether erect, but somewhat incurvating.

2. The *Eyes* narrow and quiet.

3. The *Voice* mild and moderate.

4. Seldome *Laughter*.

5. A *Slow*, equal and gentle pace in walking.

Rule 38.

Contrary, The Signs and Symptoms of Pride, Are.

1. **T**He *Figure* of the Body erect.

2. The *Eyes* brows elated, and arch like.

3. The

3. The *Eyes* great, shining, dancing in the Head, and verging upwards.
4. The *Voice* sharp and sounding.
5. Ridiculous in laugh er.
6. The *Neck* thick and long.
7. The *Throat* sharp, & extended.
8. The *Fingers* long and small.
9. A proud deportment in the face.
10. A stiffe advanced *Neck*.
11. A slow *Spanish* pace.
12. *Circumspection* and looking about.
13. And often staying, or standing still in walking.

Rule 39.

in the next place, we will observe the
Symptomes of Secrefie, which are
necessary to Observe.

1. **T**He *Face* fair, inclining to a *Whitish* Complexion.
2. The *Forehead* long, looking somewhat downwards, *mournful* and somewhat *Sharp*.
3. The *Eyes* fat, and smiling, but frequently subject to tears.

Rule 40.

Rule 40.

On the Contrary, *the signs of*
babler, Arc.

1. **T**He upper parts of the body
bigger then the Inferiour
2. The *complexion* of the Face
dark, yellow, or Honey colour.
3. The *Ears* big, standing up.
4. The *Nose* straight.
5. The *cheeks* very long.
6. The *Mouth* stretched forth
length.
7. The upper *Lip* hanging over
the lower.
8. The *tongue* Nimble, and V
luble.
9. The *throat* sharp and rough.
10. The *Ribs* bunching out before
11. The *Fingers* long and slender

Rule 41.

Discovers the signs of a benevolent
Merciful person.

1. **T**He *Face* fair, inclining to
a *Whitish* Feature.

2. Th

1. The *Forehead* long, looking
 what downwards, *mournful* and
 what *sharp*.
 of 2. The *Eyes* fat, and smiling, but
 frequently subject to tears.

Rule 42.

the contrary, the signs of a *Ma-*
levolent person, Are.

1. **T**He temples Concave and
 Hollow.
 2. *Beetle* brows, or the Temples
 joyn'd and hairy.
 3. The *Eyes* little and pale.
 4. The Dissection and Deformity
 the Mouth.
 5. The *teeth* tuskish-like, long.
 6. The *Arms* short.

Rule 43.

Malevolency may fitly be adjoy-
ed Envy, the characters of which,
Are.

1. **T**He *Body* Meager and lean.
 2. The *Face* plain, and
 Aspect black and blew.
 3. The *Ears* long and narrow.
 4. The

4. *The Eyes* little and pale.
5. *The Voice* sweet and pleasing
6. *The Speech* and discourse sharp and Accute.
7. Sparing in Laughter, yet sometimes seemingly merry.

Rule 44.

The Notes of a Hasty person.

1. **T**He *Voice* low, and grave at the beginning of his discourse, but in the end Elevated, Accute and Sharp.
2. *The Teeth* mixed, viz. some broad, and close united, some small and standing at a distance.

Rule 45.

The Characters of a Gentile, Heroick Noble Nature.

1. **T**He *Stature* straight, erect and well proportioned.
2. *The Complexion* of the Face White, with a *Blush* of Redness throughout defused.
3. *The Head* of a moderate Magnitude and roundness, both ways swelling forth.
4. *The*

4. The *Hair* Fair, inclining to Yellow.
5. The *Face* fare and comely.
6. The *Forehead* square, and of a mean Magnitude, and mean betwixt Calm and Cloudy.
7. The *Eyes* big, and sublime.
8. A *Splendour* of Admirable dignity in the Forehead.
9. The *Ears* neatly insculpted, of mean bigness, somewhat square, and quick of hearing.
10. The *Mouth* large, and Lovely.
11. The *Speech* sober and Grave.
12. The *Mirth* Moderate.
13. The *Brest* and *Shoulders* large.
14. The *Hands* ample and open.
15. The *Fingers* indifferent long, small, comely, and retorting backwards from the first joynt.
16. A *Slow* pace, Grave and Magnificent.

Rule 46.

On the Contrary, Signs of a Salvage Ignoble Nature, Are.

1. The *Figure* of the Head, incurvated.
2. The

2. The *Head* hard, edged or pointed.

3. The *Hair* thick, hard and rugged.

4. The *Face* wan, Undeformed.

5. The *Forehead* hard and rough.

6. The *Ears* over big, flagging, as much as to say, *Bang-ear'd*.

7. The *Eyes* little, Dry, Hollow, Obscure, of gray, & Saffron colour.

8. The *Eye brows* joyned together with Hair.

9. The *Sight* sharp and piercing.

10. The *Countenance* dreadful & threatning.

11. The *Cheeks* long and hairy.

12. The *Mouth* long, wide, affecting babling.

13. The *Voice* and *Speech* fierce.

14. The *Back* parts of the *Body* hairy.

15. The *Shoulders* gross, and rising.

16. The *Belly* big.

17. The *Feet* short and fleshy.

18. The *Nails* crooked, narrow and long.

19. The *Fingers* short and thick.

Rule 47.

*The characters of a compleat Artist,
are comprehended under these
Heads.*

1. **T**HE Stature of the Body
Moderate in proportion.
2. The Eyes clear and bright.
3. The complexion of the Body,
verging to sanguine.
4. The Habit of the Body in a
mean, between fat and lean.
5. The Skin and the flesh subtil.
6. The Face mean, between fleshy
and lean.
7. The Aspect of the Countenance
mild and humane.
8. The tongue sober with gravity.
9. The *joynts* well compacted.
10. And the Hands neatly proportionated.

Rule 48.

The Physiognomical signs of an Ingenious Mechanick, Arc.

1. **T**HE Stature of the Body
well commensurated.
2. The Hands slender and long.

• L

3. The

3. *The Nails* white and shining.
4. *The Complexion* of the body white, inclining somewhat to redness.
5. *The Head* of mean magnitude.
6. *A Spruce* and upright carriage of the body in *Walking*.

Thus end these pleasant Natural,
OBSERVATIONS, Useful
for Physicians and all persons in their
several different Functions.

Next in Order follow.



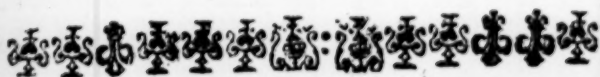
THE

THE
POSITION
Of the
MOLES,

As they appear on the
Face and other parts of the
Body, with their *Rational* and
Natural Diagnostick and
Prognostick

SIGNIFICATIONS.

By RICHARD SAUNDERS
Student in PHISICK.



CHAP. I.

Jam ad maculas deventum est.

Of Moles in several parts of the Body.

IT's very common to observe in the Body humane, *Moles* or *Marks*, that frequently appear in all parts of the body of all kinds, Quantity, Form, and Colour, as *Great*, *Mean*, or *small*; as *Philosophers* observe. The Antient Phisicians say these are caus'd in the body by the redundancy or perversity of Humours in the body, viz. the *White Moles* proceed from Flegm, the *black* from Choler Addust, and the like: But *Astrologers* assigne another cause, (which indeed is the cause of that cause) viz. the constellation of the Heavens, which how they lay their grounds it will not be amiss to recite First they observe the *Quality* of the Signs ascending, and the *Nature* of the Planets ruling therein, and the significations in those Signs they are found in: Then they consider

sider the *body*, as divided into twelve parts, according to the number of the Signs in the Zodiack, and each part of the body they design to its proper sign and constellation, as to *Aries* the Head, to *Taurus*, the neck, to *Gemini* the Shoulders, and Arms, to *Cancer* Brest & Stomack, to *Leo*, Heart and Back, to *Virgo* Bowels and Belly, to *Libra* Reins and Loynes, to *Scorpio*, the Secrets, to *Sagitary*, the Thighes, to *Capricorn* the Knees, to *Aquary* the Legs, and to *Pisces*, the Feet; and so to these Signs the whole Universal Dementions of the *body* are related: The manners and *Qualifications* of the mind are from hence known, as also future Events, as the great *Masters* in Astrology contend, for where the *Planets* are found in the geniture, in those parts of the body relating to those signs in the body marked with *Moles*, or Scars in divers forms, and colours, according to the signification of the *Planets*, affecting those parts of all the 12. Signs the *Sun* and *Moon* claim propriety chiefly but in two, the other five Planets have each two houses,

the *Sun* hath his principal domination in *Leo*, the *Moon* hers in *Cancer*, *Saturn* in *Capricorn* and *Aquary*, exercise his superiority, *Jupiter* in *Sagittary* and *Pisces*, *Mars* in *Aries* and *Scorpio*, *Venus* in *Taurus* and *Libra*, *Mercuri* in *Gemini* and *Virgo*. Furthermore *Mars* gives red Moles or Scars, *Saturn* black, or blewish, the *Sun* saffron or yellowish, *Venus* gives a fresh Rose colour, *Jupiter* and the *Moon* whitish, and fair, *Mercury* is various in colours, as he is aspected. Thus Astrologers assign the cause of Moles, but Physicians otherwise determine, viz. that the Moles proceed not thus, immediately from the Planets and signs, but are caused from the Humours predominant in the body, as namely, black Moles, not so much from *Saturn* as from *Melancholly*, for *Atrabilis* produceth black marks in the Skin, and *bilis* Choller causeth Red or Saffron colour, *Blood* causeth red and clear, *Rose* colour and *Phlegm*, white and fair, and from the various complicated mixture of Humours in the body, arise those various Moles in

L 4 colour

colour and form, which *Astrologers* attribute to *Mercury*, from rank and hot blood proceed *Red*, and flamy Moles, and not directly from *Mars*, and from the several mixtures of colour, proceeds various colours, as *Choler* mixt with the overflowing of the *Spleen*, causeth greenish, from *yellow choler*, *yellow* marks appear, which are most apparent in the bodies of *Women*, by reason of their tender whiteness and delicacy, and these humors chiefly characterise the place with Moles neer where they chiefly reside, as white Moles chiefly about the *Face*, as having their production from the brain, *black* chiefly about the *Breast*, by reason of the proximity of the *Spleen*, *Red*, neer the Regiment of the *Liver*, *Yellow*, about the *Ribs*, or parts neer the residence of the *Gaul*, and saffron colour oft diffused through the whole body, with other colours, according to the different mixture of the humors, and all these according to Antiquity, bear perpetual testimony of good, or bad, *Perpetua bonitatis & vitiorum testimonia sunt*, but I suppose *Philosophers*

phers and Phisicians may well be accorded, if we consider the Stars as *Causa, causa*, it will follow, *Quicquid est causa causa, est etiam causa causati*, so this Doctrine shall be comprobated, as to the humors and Planets also.

CHAP. II.

The Opinion of Naturalists concerning the Moles as they are caused in Womens Pregnancy.

EXperience confirms to us, that when a *Woman* is with child, and either beholds or desires a thing very earnestly, how powerfully the fancy works upon the Imagination, which fancy oft impresseth on the body of the tender infant, in the Embrio, like the Seal on soft wax, various and divers forms of things, which the Mother hath seen or desired in her pregnancy: *Moles* like *Letters*, like warts, like *Cherries*, and divers other forms, which cannot be deleated. A *Woman* that hath seen or been frightened with a *Hare* in her

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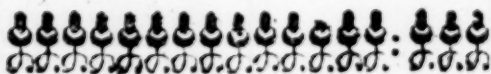
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pregnancy, hath brought forth a Child with a *Share Lip*, Nature is very apt to this in her operations in other Animals as well as Man; this stratagem *Jacob* knew well, when he set the *Pil'd Rods* before the Sheep in the watering places, when their Fancies were highest, by which means most of the Flock became *spotted*; and *Pliny* reports the like to be done in *Dogs* and *Horses*, to cause them to become of any rare colour, but this proceeds from the strength of Fancy drawing in, and comprehending such and such forms in the Conception, and the Representation of such *Images*, as the Fancy then strongly dictates; to which Nature answers in the like similitude, and as Man is more capable of these strong Fancies, so it is, that there is greater variety and difference among Men and *Women*, than in any other species whatever; because the quickness of the Cogitations, and swiftness of the mind and fancy, are apt with all celerity to print those various forms on the Body, answering in similitude the thing conceived. Other Creatures

being

being more dull of Conception, are less apt to receive those various impressions; *there* are that assign other reasons for these Impressions, more than the Imagination and Fancy, *viz.* the redundancy in the body of those humours, which correspond to those Marks in the body, and have a similitude thereunto, as a person having a resemblance of a Swines face, in Conditions there is similitude, and the *Physiognomists*, as *Porta*, and others from the Resemblance of the Face, or body to any Animal, presage the Conditions thereby, and answerable thereunto, for as we participate with other Animals in our *mores*, our *Guise*, *fashion*, or behaviour, so likewise in the humours of the body, for Nature by a quick, strong, & powerful hand, worketh up to this similitude: this Consideration doth afford us no small light in conceiving and judging the Manners and Qualifications of persons as hath been observed, that those that have impressions of *Grapes* or signals of *Vines* on their bodies, are addicted to Drunkenness, those who have resemblance on their countenances, or

or in their Countenances of a *Boar*, or any feral creature, participate in the same feral, wild and unmannerly deportment, those having any similitude of a *Hare*, are fearful, of a *Fox* are cunning, of a *Wolf*, are cruel, and so of all other resemblances, and as from these resemblances, the manners are conjectured; so likewise future events, and Fortune good or bad, as shall be noted in due place: Nature is strange in many her Operations, but this is most certain, the party retains the qualities of that Animal or thing, to which he hath a resemblance.



CHAP. III.

Discoursing why the Moles on the left side, are more unfortunate than the Moles on the right side.

IN the Schools of *Astrology*, it is an establisht and ratified truth par-

tes orientes felices & fortunatas esse, at dextris dominari, that the Eastern parts are most happy, and govern the right side, but contrary the West unfortunate, and govern the left side, *Ptolomy* deligns the Sun to govern the right side of the Body, the Moon the left, others will have the Sun in Men to govern the right side, in Women the left, and the Moon in Women the right side, and in Men the left. *Messahala* affirms, that when *Mars* shall be principal significator in a Nativity, the Native shall have a Mole, Scar or mark, on the right Foot, but if it shall be *Occidental*, on the left: And this he and others affirm never to fail, *Melampus* treating of *Moles*, saith, Male or Female, which are signated most on the right side the Body with Moles, shall be every way Happy, Honest, and Rich: but otherwise, if Moles exceed on the left, they shall be Obnoxious to many Calamities, and vexatious Crosses in this world, and commonly exposed to Poverty in the end: I will not be so bold, as without exception to assert this for a truth,

a truth, but I wish *All* who are so concern'd, to be more than ordinary wary in their ways, and watchful in their actions. But the *Physitians* will not allow this to proceed from the Stars, but find out *Physical* causes, they say the right side is more hotter then the left, and so by consequence more strong, robustious and able, and by way of Argument, they tell us that *Males* are conceived in the right side of the Womb, and *Females* in the left, and that the right side exceeds the left, as a Superior doth an Inferior; as *Hypocrate* strongly asserts, and *Galen* tells us, that if the right Breast of a woman with Child, pain her, it signifies Miscarriage, and Abortion, and the left Testicle in Man, and the left side of the Matix in a Woman to be the colder, and so of impurer blood than the right, more excrementitious, serious, and weak; and if the purest blood be the hottest, and that principally affect the right side, then it must needs follow the right side is the hottest; Farther he affirms that the upper parts are more hot than

than the Inferiour, because heat ascends, as *Aristotle* in his Problems, likewise from hence it appears that the right side being most strong, doth by his heat and strength easily expel the indigested superfluities of Nature, but the left more weak & faintly, from whence it comes to pass that the body being more Phlethorick, & abounding with evil humors, causeth sadness and pensiveness of mind and dejection of spirit. *Infirmities* begetting many noxious distempers, which indispose the spirits and intellectuals, and so (the person being not capable with vivacity to act in his affairs) presage ill success and bad fortune, but it is further considerable, that it is as true that there be some bodies that have their left sides most hot; in these you are to judge accordingly, then there are others that are *Ambodexter*, which use either hand with like dexterity, of these we are otherwise to Judge.

CHAP. IV.

What a Mole signifies in the forehead

H Aly in his Book, *De judiciis Astrorum*, teacheth how from the Moles appearing in the Face, Moles and Marks are discovered, in the abscond, and more private parts in the Body: Saying, if a Mole appear in the Forehead, there is another on the Privy Member, and so all other parts of the body answer to the Demensions of the Face, as is largely (with the reasons thereof) handled in my Large Book of *Moles*, Printed for *Nath. Brooks* in *Cornhill*. *Melampus* the Grecian, hath given some Essay to this business; but very little of this Learning do we find among the Antients, but from hence they presage, and Predict of Good and Bad Fortune in the course of Life, holding this Method, that if a Mole or Moles appear in the Forehead of a man; it Denotes to him great Possessions, and much increase of the Goods of Fortune: And be-

ing

being Observed in the Forehead of a Woman, it usually Denotes future Government, or great Preferment: and as this signifies Good Fortune, it is to be understood to be on the right side, on the left side it signifies the contrary, the Reasons hereof, issue from the Fountains of *Astrology*; but *Melampus* is different from *Haly* herein, for if a Mole appear on the Forehead, he assigns another on the Brest, and not on the Privy Member, the Brest belonging to *Cancer* where the *Moon* chiefly Predominates: Therefore the Person shall be wealthy, of good Report, Degree, and ample Dignity, not only the Opinions of *Maturnus* and *Melampus*, but Natural reason clears the point, for Moles that proceed from a *frigid* cause, *Adimatendunt* usually possess the lower parts, for it is the property of Cold to descend, and Moles produceth from a cold cause, usually occupy the lower parts, as the Hips, Buttocks, Thighes, Calfs and Legs: and those Moles which a hot cause produced, usually appear on the Brest, and the superiour parts of the body;

body: It follows that those are of hot constitution, *Calidi cordis & pectoris*, and so Magnanimous, of Courage, Active, Strong, Noble and Excellently qualified, *Unce non ab re erit*, from hence it cannot but follow that such, and so highly qualifi'd Natures should obtain Honours, Wealth, Plenty and Riches, and possess the good things of Nature in the course of their lives.

CHAP. V.

Of Moles on the Ears and Thighs, and what they portend and signifie.

IT's an establisht Truth amongst *Philosophers*, that a Mole appearing on the Ear of a man, the right side, he shall be Rich, Honourable and Renowned, the same as to a woman, a Mole or Moles in like manner on the Thigh, indicates the same, *Me-lampus* discoursing the Thighes, affirms such a sign on the Thigh in either Sex, denotes an Exuberancy of Riches, and gives *Astrological* reasons thus; the Thighes in an *Astrological*

logical acception belong to *Sagittary*, which is the house of *Jupiter*, and where *Jupiter* predominates, so consequently as relating to *Jupiter*, makes those thus marked, Renowned, Potent, Noble, Rich, Copious, Learned and well mannered, Pleasant, Cheerful, yet Humble and Meek; and such as shall by Purchase, Marriage or Gift, possess other persons Estates; but if these appear on the left part, and *Jupiter* unfortunate, occidental, or afflicted by *Saturn* or *Mars*, they have unhappy signification of Hatred and Contempt, of Trouble, Labor and Pain, and unfortunate in his designs, as seldom bringing them to a wished end. Furthermore, *Astrologers* assign to the Planets the gubernation of the Body, as *Ptolemy* assigns to *Saturn* the right Ear, the Spleen, the Bladder and Flegm; to *Jupiter* the sense of Feeling, the Lungs, the Phlura, the Cartilages, Gristles and Sperm: to *Mars* the left Ear, the Reins and Testicles: to *Venus* the sense of Smelling, the Liver, and the Flesh: to *Mercury* Locution, Deliberation,

beration, memory and the Tongue: to the *Moon*, the sense of tasting, the Throat, the Stomach, the Belly, the Secrets of Women, and all the Members of the Left part, as *Saturn* possesseth the Right; and he that hath a black or dark Mole on the Right Ear, may promise himself possessions, Inheritances, and Riches.

CHAP. VI.

Of Moles within and without the Eye-lids, and in the secret parts

From *Haly*, *Abenragel*, and others, we are taught, that if there appear a Mole upon the *Supercilia*, between the Eye-brows, and the edge of the eye-lid, there will another appear *In vultu inferiori*, & another between the Navil and the Secrets; this judgment he derives from Astrological Principles, the Secret parts are ascribed to *Scorpio*, in which *Mars* hath principal domination, and as *Maternus* hath it, *Mars in Scorpio Facit viros, mulieribus deditos, ut omni posthabita, pudoris*

loris honestate, & illis quandoque vim
inferre conentur, carries Men to-
 wards Women beyond the bounds of
 Honesty, and inclines them to Ra-
 vishment, and the height of Debau-
 chery, Contention and Shame, effe-
 minate, cruel to accomplish his ends,
 either to marry many wives, or to co-
 vet many, and denotes much unhap-
 piness to men in reference to women,
 these Moles betoken much unhappi-
 ness to Women likewise, in divers
 respects, of which the *Reader* may
 distinctly and fully be satisfied, if he
 consult the Subject of Moles in my
 and *Folio Book of Chiromancy*, where this
 Doctrine is happily and fully hand-
 led: *Dares Phrygiæ* relates, that the
 and fair *Hellena* of *Greece* had these
 will Moles, whose unfortunate Fortune
 & spilt the blood of two Nations,
 the *Greeks* and *Trojans*, like water, and
 indeed all Antiquity concurs herein,
 Se- that such women can hardly be faith-
 pio, ul and true to their Husbands; But
 do- question not but Prudence and
 n it, Grace may much meliorate these De-
 lie- linies and evil Inclinations.

CHAP. VII.

What Moles signifie on the Nose, on the right or left side, or elsewhere.

A Conspicuous shining or Red Mole appearing on the *Nose* of Man or Woman, by the consent of Antiquity, another may be found in the most Secret parts; a Man or Woman having Moles in or about the Hands as well as the Nose, is signified to generate by strangers, in plain terms *Bastards*, and oftentimes a Mole on the Nose, signifies one of the *Ribs* as well as the *Privy* parts there is the same natural reason in effect for this, as we mentioned before; namely, whoever is *Notated* any of the Luxurious members, especially with a Mole of a red colour or fiery, without doubt the person is signified to be superlatively Luxurious, and that man, saith *Melampus* who hath such a Mole on the left side the Nose, he shall wander from place to place in an unsettled condition; A Woman having he like

shall partake of the same desolate wandring condition, especially if it be inward in the member, she shall wander and spend most of her time amongst strangers, the reason is because a Mole on the left side is governed by *Mars*, and from thence is unfortunated, and portends infelicities, travails in strange Countries, wandrings and unseulement, and that the person shall suffer much Inconvenience in his travels; This is bad for men, but to women it threatens worse; Namely, Lameness, or hurt in the Feet, Chains, Dolours, and Vexations, and the like; but for this, a natural Reason is ready, viz. this Complexion being principally from *Mars*, is above the mean, hot and Cholerick, and makes persons unsettled in Mind, unconstant, hasty, and Rash, Unstable, Furious, hot Brain, and wandring, continually in Motion, and addicted to Journies, and oft-times signifies evil or lameness to the Feet, for Moles thus on the left side, signifie a depravation of Nature.

CHAP.

CHAP. VIII.

Moles on the Lips what they portend.

ACcording to the current of Antiquity, that man that hath a Mole on his Lip, hath another on the Testicles, and the Woman one on the Lipps of the Womb, which parts are assigned (by *Astrologers*) to *Scorpio*, where *Mars* principally predominates, and many that have these Moles are great Eaters, or Gluttons, but they never fail of a good Stomack; the Reason, because they are of very hot Constitutions, and therefore both desire, and digest much, and being of very hot tempers, Heat powerfully ejects all noxious and superfluous Humors, from each part of the body by their proper Emunctuaries, and avoids those Excrements or Crudities, that otherwise would obstruct Digestion, which causeth a great Lust to Feeding but these Moles have another Eminent signification, as being found on the

Lips

Lipps (as before) the Lipps being the instruments of speech and prattle; therefore it is very remarkable that these Moles on the Lips, especially proceeding from Melancholy, inclining to brown or blackness, Design and signify these men, *Excellent*, Eloquent Orators, Famous Preachers, or Players, Eminent in their Tongues according to their different Designations; or if other things concur to an *Ill* signification, they are Loquacious, full of Tongue, prattling and meddling with other Mens businesses: The same signification these Moles have to Women: whose tongues are oft the causers of their own shame and sorrow; for certainly, Men or Women that have Moles on their Lips, do infinitely abound in Tongue, and delight much in Verbosities.

CHAP. IX.

Of Moles or Marks in the Teeth.

Jupiter, Lord of the Geniture, gives Marks in the Teeth, and presignifies the person *Rich*, of Power, of Office, and of great reputation in the World. *Cardane* from Natural Reason, concludes that white Marks in the Teeth proceed from the Redundancy of Fleghm in the Body, and *Black* Spots from the Redundancy of Melancholly; yet concludes with *Maternus* as to the former signification.

CHAP. X.

Of the signification of Moles on the Chin, and the Regiment of the Spleen.

MElampus tells us, that what Man or Woman shall have a mole on the *Chin*, they shall become *Rich* in *Gold* or *Silver*, and shall

shall have another on the Regiment of the Spleen on the contrary side; but either Man or Woman that have a Mole on the part of the Spleen, will live a sickly life, the same if they have a black Mole on the lower part of the Belly, for that signifies them to be sickly, a *Reason* hereof may be given by *Astrology*: *Saturn* ruling the Spleen, is the chief that governs Melancholly, and Melancholly hath its proper residence in the Spleen; and all distempers proceeding and arising from *Saturn* and the Spleen are *Chronical*, and of long continuance. A Physical and natural cause offereth it self thus, whoever have the Spleen swell and overcharged with Melancholly, or are signated with a black mole on the Regiment of the Spleen; in these always melancholly superebounds, and diseases arising from melancholly and *Attribilis*, are *Acronick*, lasting and durable; & are hardy, or not in long time removed; for whence it must follow by consequence, the persons so afflicted must needs be weak and sickly: But whereas we premised that a mole on the Chin

M 2 signi-

signifies another on the Spleen, and was an indication of *Wealth* and *Riches*; and here we affirm that a *mole* on the Spleen is a sign of a sickly constitution; both which are true, and contradict not: but the person having a Mole on the *Chin*, shall be *Rich* in *Gold* and *Silver*; but the *mole* that answers to this, that signifies *Riches*, we find must not be on the Spleen, but higher under the Breast, neer the Regiment of the Heart, over which part (in an *Astrological* sence) the *Sun* governs, as also hath domination over *Gold* and the like; and the *Brest* is referred to *Cancer*, over which the *Moon* resides, to whom we attribute *Silver*, and the like: Therefore we say the party having a Mole on the *Brest* neer the Regiment of the Heart, shall be rich in *Gold* and *Silver*, for *Astrologically* the *Sun* hath domination over *Gold*, and the *Moon*, *Silver*; so the most super-eminent Planets preside over the most eminent Metals, if we believe *Ptolomy*; and *Saturn* presides over the Spleen, which also promisseth *Riches* of *Inheritance*, &c.

CHAP. XI.

*Of Moles on the lower Maxillam or
Jaw-bone, and the Hypogastrium
and lower Belly.*

THe difference of Authors afford
us some Discourse to the right
understanding of their meaning here
in. *Melampus* says if a man have a
Mole on his Throat, he shall be
Rich; and a woman having one on
the lower Jaw, shall be rich also, for
then she should have one on the Hy-
pogastrium below the Navil: Thus
Melampus, but its worth our exa-
mination to consider; that a Mole on
the Jaw, and on the Throat, signifies
not the same; for by the *Throat* we
understand the *Gula* which promi-
nates, and that part answers to the
Ribs, as *Haly* hath it; he which hath
a mole on the *Gula*, hath another on
the *Ribs* towards the left side; but
Melampus understands by the *Gula*
and Maxillar part, no other but the
lower part of the Chin; and who is

M 3 mark-

marked with a *Mole* there, either man or woman shall be in time Rich, and if it be in the upper part of the *Gula* under the Chin, it signifies another on the upper Belly under the Breast, over which presides *Leo*, and the Sun predominates, who is the giver of Riches and Honour; therefore we conclude that those Persons thus marked with *moles*, are Magnanimous, Noble, Liberal as the *Sun*, and have eminent Friends, and are wondrous friendly and Rich; and this is not to be forgotten, that these Persons never want money.

CHAP. XII.

Moles on the Neck and Belly, what they portend.

A Man having a *mole* on his Neck, is signified he shall be very Rich, and to a woman is signified the same; for in an Astrological sence, *Taurus* presides over the Throat, in which *Venus* Rules and predominates, which is Fortunate; and *Maternus* affirms that the Person who hath *Taurus* ascending in his Nativity, though he should lose all his Estate in youth (as most of them do) yet before, and in age, in good time, he or she shall increase in Fortune, and gain Riches with comfort and delight, and shall have much honour and felicity herein: But these *moles* on the Neck, Throat and Belly, have not only signification of Riches, Wealth, and good Fortune, but also of Health, and a strong constitution; for in those parts of the body where Nature

sends forth the *moles*, we may conjecture the greatest strength and *heat*; and those which have strong appetites and hot Stomachs, have the best Digestion, therefore desire most meat, and are usually great eaters: A *mole* on the Neck or Gullet, commonly signifies one near the Stomach, and that demonstrate strength of natural heat, furthering *concoction* and *digestion*: *Melampus* renders these *moles* as signals of Gluttons; but Education and Custom restrains Natures excesses; but without question they eat well, concoct and digest well; for when Nature signates any part of the Body more than other, she intends more strength and ability to that part or instrument to exercise its Offices.

CHAP. XIII.

What Moles in the Shouldrs and about the Arm-holes, signifie.

A *Strologers* give the Arms and Shoulders to *Gemini*, where *Mercury* predominates, and makes *Prudent*, *Wise* and *Skilful*, if the *mole* be on the right side; but on the left, makes men prone to, and implicated in debates, strifes, contentions and controversies; but a *mole* or *moles* neer the Arm-holes, and the Regiment of the Breast, where *Cancer* and the Moon have domination, indicates Beauty, Riches, good Name and Fame, Benevolence and Respect; and naturally the Regiment of the Breast, well dispos'd, gives Vertue, Fortitude and good Manners; and such are fortunate so as not to want *Riches*, nor *Rich Wives*.

CHAP. XIV.

Marks and Spots in the Nails, what they presage.

ALthough these *marks* and *Spots* on the *Nails*, in the *Eyes* and judgments of some, are accounted of vitious significations, and the observation hereof superstitious; yet to me it seems otherwise, for nothing in vain is formed in the *Shop* of *Nature*, far be it from us to think that it can be otherwise in that great *Miracle* of *Nature*, *Wonder* and *Epitomy* of the *Creation*, *Man*, that any signal should there appear, without observable Signification, and especially herein, when we see some in respect of colours, as white, Yellowish, Azure, or the like; and also admitting of various Forms, as Round, Angular, Lineary, or other forms on the Nails, which continue so long as the Nails admit of increase and paring. *Astrologie* ascribes the *Fingers* and the colour thereof

thereof to the Planets, as the Thumb to *Venus*, the Index or Fore-finger to *Jupiter*, the middle Finger to *Saturn*, the Ring-finger to the *Sun*, & the little finger to *Mercury*, the *Tumid converse* or swelling parts of the fingers to *Mars*, the *Concave* or hollow parts thereof to the *Moon*: In like manner the colours, as the *white* to the *Moon*, *red* to *Mars*, *saffron* colour to the *Sun*, *rosie sanguine* colour to *Jupiter* and *Venus*; but more immediately: the colours of the Nails depend upon the humours, as hath been oft observed; as *blackness* from *Melancholy*, *white* from *Plegm*, *Rose colour* from *Sanguine*, *Yellow colour* from *Choler*, and so more or less according to the mixture of the Humours. *Astrologers* observe; if a *Macula* or Spot happen in the significations of *Mars*, it pre-figures Journeys and Travils, if a *Souldier*, with Honor and profit; if the mark there be *black*, it denotes hurts, Quarrels, Contentions and Strife; if a *white and fair Mark* on the Nail of the Finger of *Venus*, it signifies Victory; gain and benefit by Play;

but

but if there be black, it designs Sorrows, Displeasures and Contempt; if the *Index* or Fore-finger have white or fair Spots upon the Nails, thereby is signified Gain, Conveniences, moneys, and unexpected benefits; but if *Black*, it signifies loss of Goods and Fortune, Infelicity, and the like: if on the Nails of the finger of *Saturn* appears a white or fair Spot, it denotes Inheritances, Gifts from the Dead, Donations, Buildings; but if black, it signifies Calamity, Sorrows and melancholy passions; also on the *Nail* of the Ring-finger there appear a white Spot, fair and round, this hath signification of Dignities and Honor, increase of Wealth, Fame and good Name; and as these spots are bigger or lesser, so have they signification of more or less good Fortune, but if *black*, they signifie evil.

If on the *Nail* of the little Finger a fair or white Spot appear, it demonstrates good by Merchandizing, by *Writing*, by Accompts, by *Law* or Clerkship; but if black, afflictions and prejudice in all these:

but

but if these Marks appear like *white* lines, they demonstrate Mutations and Changes in the life of Man, according to the signification of the Planets; if of greenish colour, manifest accidents; if dark or obscure, dark and obscure accidents; if great, large and great mutations; if little, the less; in the right hand the greater good from Industry, in the left, by Fortune and Chance,

Some are of Opinion, that when the mark first appears, then begins the effect, when it comes to the midst of the Nail, then it is in the highest augmentation, and when it is in the end of the Nail, or going out, then the effect thereby signified, is near an end. Thus as to the Astral signification.

If we consider the Nails under a *Physical Notion*, we shall find the Nails to be *Excrementa Cordis*; the heart being the most strong and powerful, commanding part of the body, expelleth and forceth forth all things noxious to it self; sometimes and in some of the less noble parts of the Body, in a less visible manner; but those

those on the Fingers, the Nails are most vilible, as being most transparent: wherefore, Lear and by the *Eyes*, the *Heart* is most observ'd to discharge its self, as is apparent in any great fear, vehement grief, sorrow or vexation; the Heart being the most noblest member in the body, being besieged and strained by any afflicting exigent, forcibly expelleth the peccant moribificant Humour; as if *Atribilis* offend the Heart casteth forth black and dark Spots, & sic de Cateris; but principally to be observed by the *Ring-Finger*, for the Heart doth more properly affect that then the other, by reason of certain particular veins emanating from the Heart; from whence *Physitians* advise to wear a Ring of Gold on that finger, which they call *Annular*, the Ring-finger, thereby the more fortifying, glading and rejoycing the Heart, as most immediately intending the same, by reason of its affinity: from whence it comes to pass that oft-times, adversities and sorrows anticipate these black Spots, for they are the

pro-

productions of the Hearts distempers; but through the ignorance in observation, oft-times they are not rightly understood, for these shew in a Physical sence the present condition and future, so long as they change not; if black Spots or marks continue seven years, most of that time admits of uncomfortable Travails and disappointments, and is consum'd in pain, sorrow and vexation. This to conclude is most certain, that be the Nails or Spots therein of what colour they will, they shew the Redundancy of that Humour in the body, and is to be judged according to that proper signification.

CHAP. XV.

Spots in the Eyes, what they signifie.

Spots in the *Eyes* are of two sorts, Seither they appear in the White of the Eye, and this shews the sudden Redundancy of Melancholy, as appears in such as are near death, or when the *Eyes* are maculated with black Spots, proceeding from a habitual Melancholy; and is a certain *Index* of the afflicting passions of the Mind, or else the *Eyes* are maculated with spots like the Grains of Millet or Quadrangle; and of divers various colours, as Fiery, Red, Azure, or of Rain-bow colour, all which indicate Mad, Wild, Cruel, and the worst of Conditions; from whence we may pronounce most horrid events and unnatural deaths, as is observed in our Physiognomy.

CHAP. XVI.

Of Moles on the Hand, Feet and secret Parts, what they signifie.

BRiefly Moles on the *Hands* signifie in man or woman, fruitfulness of Nature, and Moles on the Feet, the same strength of Nature as to procreation, there is the same reason and signification for Moles on the Arms and Thighs; its observed that Moles on the Hands and Feet, indicate Moles on the *Scrotum* or Secret Part, and Moles there argue Luxurioufness and *fecundity*, *Mars* in the Ascendant, gives a Mole on the Right-Foot; and in the Occident on the Left-Foot; and *Haly* affirms that a Mole on the Hand demonstrates another on the *Pendula* or Secrets.

CHAP. XVII.

*Moles on the Thighs or Loynes,
what they signifie.*

A Mole or Moles on the Thighs of man or woman are signs of want and infelicity, especially being found on the Left side the body, or the Left side the Thigh, and let such beware of Venereal Distempers, for those are hereby principally signified.

CHAP. XVIII.

*Moles on the Breast, what they
denote.*

MElampus teacheth, that a mole on the upper part of the breast on either side, especially the left; renders the person obnoxious to poverty: *Haly Abernagal* found that a Mole on the Eye-brows indicates this on the breast; *Messahala* is of Opinion, that *Saturn* in *Leo* signates this part with a Mole, especially,

ally, if black, and presages infelicity, poverty, crosses, losses or the like.

CHAP. XIX.

A Mole upon the Regiment of the Heart, what is to be expected.

A Mole on the left side the Heart, denotes wicked ungratious qualities; *Leo* a fiery Sign governs this Regiment, makes the Heart hot and fiery, and is a natural Cause, because this Mole signifies a hot and burning feryd Heart, the blood as it were boyling, is the cause of *Rash*, hasty actions; and such are dangerous, hasty, and head-long in their actions, violent and furious in counsel, by which means they become *Prisoners*, *Exiles* or suffer Hurts, Wounds or Death; and make themselves hated, slighted and forsaken of all men.

CHAP.

CHAP. XX.

*What is to be Presaged by a Mole on
the lower Belly?*

A Mole or Moles on the Belly of Man or Woman, denotes them Ravenous, great Stomachs, eat their meat hastily and greedily, they are strong and lusty; for this part according to Astrologers, is related to *Scorpio*, in which *Mars* predominates, which is most hot, and heat is the Cause of quick Digestion and strong stomachs.

CHAP. XXI.

Of Moles on or about the Knees.

Melampus interprets Moles on or about the *Knees*, to signifie to a Man, a rich Wife; Riches by Marriage. To a Woman, if it be on her right Knee, it is a modest sign of honor, honesty and Virtue; if on the
left

left Knee, it is a sign of *Facundity*, she is fruitful in Children; according to Astrology the Knees are attributed to *Capricorn*, over which *Saturn* Rules; and to those persons that have Moles on the right side their Knees, though they were plunged in the greatest depth of sorrow, and tost with the most *turgid waves* of affliction, yet they shall be delivered, and obtain *Serenity*, *Calmness*, *Quietness*, *Joy* and *Riches*: There is also a natural Reason, for these are Marks which have their proceeds from *Melancholy*, which by reason of its debility, appears in the lower parts, and demonstrates a weakness of the Humours, which prevents rashness of Spirit, so that these thus signated, are mild, patient and honest.

CHAP. XXII.

Of Moles on the Ankle or Feet.

THESE Moles are held to signifie modesty, and something of ef-feminency in a man, as also to signifie *virility* and *courage* in a woman: *Jupiter* Rules in *Pisces* which governs the Feet, and he makes men Wise, Ingenious, diligent inquirers, and lovers of all commendable Sciences, just and honest; if a man have it on his left Foot, it signifies Grace, prudence, and Honesty.

Of



Of Onomantia.

N*Omantia*, or *Onomantia* in our intention, is that Caba'listical, Pythagorean, or Apollonian invention of Numbers, by which the event, or futurity of a thing may be predicted, as is believed, by collecting together certain proposed Numbers; of the name of a man or other thing, which are Arithmetically to be collected, and likewise so divided, and in the sequel shall be demonstrated.

And because the progress in this operation hath been various, producing doubtful and uncertain effects, by reason of the abuse, and depravation of Art, I shall make my proceed in the most certain (though vulgar) way:

In twenty Manuscripts, and Authors, wherein this Numerical method hath been handled, as *Wheels* of

of Fortune, of *Pythagoras*, *Hermes*, *Appollonius* and others, I have found only two rules which carry probability in them of verity ; which follow in order.

And these Rules which in the Sequel I produce, were found in a certain old Manuscript , Writen most fair , in the Idiom of the *French Tongue*, Dedicated and presented to a former King of *England* ; which carry a probability of the more certainty, by reason of the Eminency of the Person to whom they were presented, presuming the Learned would not offer to such as Princes, Foolish, and frivolous Things, and also these, and only these (waving all Fables and Wheels, and other Fooleries , in the foolish Book of Knowledge, & other Fortune books) have passed to this Day, with the approbation of the Learned. The great *Apolonius* is thought to be the Author of these Mysterious Numbers, which for curiosity have been neatly drawn in Sphaerical orbicular Diagrams, very delightful, which my Reader should have seen here, but that

that the smalness of the page will not bear them; but I shall render them as plain and useful otherways.

The first Operation which I intend by these mystical Numbers shall relate only to the Sick, as in Answer to this Question? *Whether the Sick Person shall recover, live or dye.*

To the Compleat Solution of this Question, seven Particulars are considerable, as.

First, The day of the Week in which the party began to be sick.

Secondly, The age of the Moon on the day of the decumbiture.

Thirdly, The day of the Month Numbering from the first day.

Fourthly, The Christian name of the sick parties Mother.

Fifthly, The Christian name of the sick Party

Sixthly, The Concurrent number, (which is) a number answering to the Domini. al Letter that year.

Seventhly, Is to be considered a number called the Regular number, which is always twenty.

In the first place the Number of the Day of the Week, on which the Sickneß invaded the party, is taken on this manner,

Sunday 20.

Munday 27.

Tuesday 15.

Wednesday 25.

Thursday 11.

Fryday 15.

Saturday 17.

Suppose the Day the party first took his bed, to be Munday, against Munday you find the number 27. set that down 27, If Tuesday 15. and so of the rest as you see before.

Secondly, (as before premised) consider the age of the Moon, viz. from the day of Her change to the day of the decumbiture, as suppose Her (for example) to be 12 days old, then this 12 I add to the former 27.

Thirdly, Is considered the day of the Month, numbring from the first Day

Day to that Day of the Sickness, which in this example suppose to be 15. add this to the two former numbers 27. 12. and 15.

Fourthly, Is to be collected the Christian Name of the sick Parties Mother : which suppose to be *Martha*, for this you must consider the Letters of this ensuing Alphabet and their Numbers thus,

A	B	C	D	E	F	G	H
3	3	27	24	15	3	27	6
I	K	L	M	N	O	P	Q
15	16	21	23	15	9	14	21
R	S	T	V	X	Y	Z	
12	9	9	16	16	3	3	

Take the Letters as constitute that name *Martha* and the Numbers belonging thereunto ; as for Example, M hath belonging thereunto, the number 23. A 3. R 12. T 9. H 6. A 3. which Numbers being added together, make 56. add this to the 3 former numbers viz. 27. 12. 15. 56.

N 2 Then

Then in the fifth place take the Christian Name of the sick person, as suppose it to be *Joannes*, I have recourse to the Alphabet before, where I find, I. the first letter of this name, gives 15. O gives 9. A 3. N 15. N 15. E 15. S 9. these Numbers likewise added, make 81. add this to the four former Numbers.

In the next place (which we call the concurrent Number) you must consider what Letter is Dominical or Sunday Letter that year, which you may see in any Almanack, which Letters generally bear these Numbers, if it be A. the number is 6, if B 5. if C 4. if D. the number is 3 if E 2. if F 1. but if it be G it gives 7. but in this example, let the Sunday Letter be D. which gives the number 3. add this to the former numbers.

In the last place you must add the Regular Number, which is always 20. and the accompt will stand thus.

1. The day of the week Monday 27

2. The

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2. The Age of the Moon that
day 12
3. The day of the month 15
4. The name of the sick parties
mother 56
5. The Christian name of the sick
party 81
6. The concurrant number 03
7. Lastly, add the Regular num-
ber always 20

The Total Number is 214

This Number Divided by 30 thus

$$\begin{array}{r} 214 \\ 30 \overline{) 214} \end{array} \begin{array}{l} 7 \\ 4 \end{array}$$

I find 3 in 21, or 30 in 210. 7
times and 4 remains, which you are
to look out in the following Num-
bers :

1	11	10
2	13	20
3	16	23
4	14	24
7	18	26
9	19	27

The upper part good Fortune.

The lower part bad Fortune.

5	15	
6	21	28
8		
12	22	29
17	25	30

Which number 4 I find in the upper part of this Table, noted for good fortune ; therefore I pronounce, life, health and recovery to the Sick ; but if it had been found in the lower part, it had prognosticated Death : Thus you may work in any Question in Sicknes, if you find the number

(after

(after division made) in the upper part of the table, it is good, and tends to recovery, but if in the lower part, it is mortal, and tends to Death.

In this following Chapter we shall acquaint you with a Numerical Table differing from the former, and shew the use thereof, as it was likewise found in a choice Manuscript, and much approved by the Learned *Dr. Flood*; as followeth.

1	11	20
7	16	19
3	9	26
2	13	22
14	17	28

Good Fortune.

Bad Fortune.

4	15	25
6	21	29
5	18	27
8	23	30
12	24	

To work by this Table, observe these three things.

First, The day of the Week in which the Question is made.

Second, The Numerical Letters of the Sirname of the person Questioning, by the Alphabet following.

Thirdly, The Moons Age, from her change to that day.

The Days of the Week are thus numbred.	{	Sunday 26
		Monday 17
		Tuesday 15
		Wednesday 25
		Thursday 11
		Fryday 17.
	{	Saturday 26

*The Alphabet for the Numerical
Letters of the Surname.*

A	B	C	D	E	F	G	H
3	3	22	24	25	3	7	6
I	K	L	M	N	O	P	Q
15	15	21	24	15	9	14	21
R	S	T	V	X	Y	Z	
13	9	8	5	6	3		

FOr Example in this one Question? whether it be good for to marry the party he or she desires, yea or no :

First, I consider the day of the Week, and suppose it to be Sunday, which gives the number 26. as before.

Secondly, The surname of the person that makes the Question, as suppose it to be *Berrotus*, I find by examining the Alphabet before, that taking the Numerical figures to each Letter of the Name, to B, I find the Number 3. and E gives 25. R 13. R 13. O 9. T 8. U 5 and S gives 9. all which added together, make 85.

Lastly,

Lastly, I understand by an Almanack that the Moon was 18 days old at the times of the Question; all which are to be added together.

1. The day of the Week Sunday, gives in number 26

2. The surname of the party gives 8;

3. The Age of the Moon 18 days from the change 18

being added, make 129.

The Division being made by 30. 9 remains, which is found in the upper part of the Table, which is called good Fortune: Therefore I conclude it is good for him to marry the party proposed, or desired; but if the number remaining after Division had been found in the lower part of the Table, under bad fortune, you should judge the contrary.

In this manner any Question may be resolved, the result of which is good or bad, as

1. If it be good to take a Voyage, or at such a time good to occupy Merchandise.

2. Good to take a Wife, or such, or such a person.

3. If

3. If she be rich, or otherwise.

4. If a man shall be fortunate in the City or Country, in his house, or in Dealing with such, or such.

5. If a thing stoln will be recovered.

6. If such a man's Horse shall win the Race or not.

7. If such a person shall win at play.

8. Whether you shall obtain the favour of the person you desire, yea or no : and thus you may do all other Demands whereof you would be resolved.

FINIS.
